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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY.

BY J.... N.....

DIALOGUE II.

M. How have I expressed a belief in the existence of three distinct Deities?

P. You have not done so in a direct manner; but as you speak with disapprobation of a solitary Deity, I ventured to infer that three is the number of Deities included in your belief. If however you do not believe in the existence of one solitary Deity, nor in the existence of three only, in the existence of how many do you believe?

M. You cannot be ignorant, sir, that I have repeatedly expressed it as my belief that there is but one God supreme.

P. This, I well know, and equally well do I know that you have, to my apprehension, expressed your belief in the existence of three supreme Gods; for I can conceive of no difference between "three adorable persons, unlimited in all perfections and excellencies," as forming a society, infinitely perfect and blessed, and three such adorable Gods. And I must be allowed to say that no difference, but merely a nominal difference does exist. But if it be really the case that you believe in the existence of but one God, permit me to ask, how it is that, in this one God, you can "see a society," exercising "mutual, perfect and unmeasurable love?" Can one God exist as a society, and exercise, with reference to himself, mutual love?

M. I know not how these seeming incongruities can be. To reconcile them in a clear and satisfactory manner, I do not pretend. But that they are real incongruities, I cannot admit.

P. That they are as real, as they are seeming incongruities; or rather, that they are absolute impossibilities, I am constrained to believe by every dictate of sober reason. And were your mind sir, perfectly free from the shackles of a system, early embraced and fondly cherished, you must, it seems to me, view the subject as I do. But be this as it may, I must be permitted to ask, whence is it, since you profess to believe in the existence of but one God, that you admit the existence of more than one Deity? Is not the Deity as great and excellent a being as the one God? Rather is not the one God, Deity? or do you make a distinction in the meaning of the names?

M. I suppose that there is no essential difference in the import of the names. But may not the Deity as well be composed of a Trinity, as the one God? When I speak of a solitary Deity I would be understood as speaking of him as the Deity of Unitarians.

P. Is not the Deity of Unitarians "unlimited in all perfections and excellencies?" They profess to believe so. Nor have you any right to question the sincerity of their profession. But is the Deity of Trinitarians possessed of more or greater perfections?

M. The Deity of Trinitarians, consists of three persons, the Father, the Son, and the Holy Spirit. But is this the Deity of Unitarians? Do you, sir, believe in the existence of such a Deity?

P. I believe, sir, in the existence of but one supreme Deity, Spirit, or God, in the strictest sense. But what your belief is I know not. You say indeed that three persons constitute the one God, each unlimited in all perfections and excellencies—that each is equal to the others in power and glory, and that each is consequently God. Nor is this all. You say, moreover, that these Holy three form an infinitely perfect and blessed society, and that between them there exists mutual, perfect, unmeasurable love; and yet that this society, exercising mutual love, constitute one God, or Deity, who, nevertheless, is not a solitary or single Deity or God! But the persons constituting this one Deity or God, are not persons either in the scriptural sense of the word, or according to its popular sense or acceptation. They are, it seems, somewhats, undefined and undefineable. Can you understandingly believe all this, and tell me what you believe, so that I can understand you?

M. How often must I tell you that the subject is too deep—too intricate—too mysterious either to be explained, or understood.

P. And how often must I be obliged to say that the mystery seems to me to be of your own creation, and to be worthy of a more appropriate name. But let the doctrine be considered as an inexplicable mystery only; yet let me ask, have you supported the doctrine—have you proved it to be true, even to your own satisfaction?

M. I cannot say that I have. More, and greater difficulties have been presented to my view, than I had anticipated. And it seems to me that in the discussion of the subject, from its very commencement, it has been your constant aim to perplex, and make it appear unintelligible, contradictory in all its parts, and repulsive to every dictate of reason and common sense. But while you have thus exercised your ingenuity in embarrassing my mind, you have been far from convincing me, that my theory is not founded in truth, or that it is not supportable by the highest authority—the authority of the Bible.

P. If, sir, you mean to insinuate that, in the discussion of our subject, I have been disengenuous or sophistical, or that I have attempted to pervert, obscure, or perplex the meaning of any scriptural passage, which you have employed in support of the triune doctrine, you do me very great injustice. And I must be permitted to enter my solemn protest against the insinuation as utterly unfounded. To ascertain what is *truth* and to exhibit it in a clear and satisfactory point of light, has been my constant and conscientious object. But if, in doing this, I have detected error, exposed fallacy, pointed out incongruities, and shown where perplexities and embarrassments are to be found, I have so far attained my object. Believing, as I do, that all the embarrassment you realize necessarily arises from your theory, when exhibited and seen in a just point of light, I cannot but rejoice that you feel and confess the embarrassment, as it encourages the hope that you will abandon its legitimate source, by embracing the doctrine, which teaches the unity of God in the plain and obvious meaning of the word; or that God is but one simple, uncompounded Being or Person. Nor, until you do embrace this doctrine will you find yourself relieved of the perplexity and embarrassment, of which you complain. Fully am I persuaded that by how much the more you examine your present theory, either in the light of reason, or revelation, by so much the more you will find yourself perplexed and embarrassed, unless you give it up as altogether indefensible.

M. Whatever may be my present embarrassment, or however difficult it may be to explain and support the trinitarian theory, I must believe that it is true, that it is defensible, that it is fundamentally important, and that, of course, to abandon it would be little less than an abandonment of *the whole scheme of Christianity itself*—oppose to it whatever arguments may be in your power; make whatever efforts you can to give it an inconsistent appearance, and use your utmost endeavors to perplex and confound me, yet I must believe that the Father, the Son, and the Holy spirit are equal in power and glory, and constitute the one God, or Jehovah. Persuaded, as I am, that a belief in this glorious, although *mysterious* doctrine, is essential to a consistent belief in our holy religion, *no consideration* could induce me to reject it, indeed I *cannot* reject it; even the *idea* of rejecting it is *appalling* to my heart.

P. You have sir, but expressed the views and feelings of many good and honest Christians, who have, nevertheless, unexpectedly, rejected this triune doctrine, because they found, or thought they found overwhelming and irresistible evidence that it is not true. Nor is it impossible that this will be your case.

M. This can never be, as long as I find evidence of the truth of the triune doctrine, *other* than that I have already produced, which, to me seems conclusive.—"The scriptures abundantly ascribe to each of the adorable three the same divine names, attributes, works and honors." Now, as there is one supreme God, this remarkable fact proves, I think, in the most conclusive manner, that the Father, the Son, and the Holy Spirit are included in the Godhead, or constitute the one God.

P. If the scriptures do indeed ascribe, and abundantly ascribe the same divine names, attributes, works and honors to the Father, the Son, and the Holy Spirit, we are to believe that they equally belong to each; and, of course, we are to believe, as it appears to me, in the existence not of *one* only, but of *three* Gods. But as I cannot believe in the existence of three Gods, so, I cannot believe that the scriptures do ascribe the same divine names, attributes, works and honors to the Father, the Son, and the Holy Spirit.

M. But admitting that the scriptures do make this assertion, I see not why you should infer the existence of three Gods. The inference ought to be that God exists in a trinity.

P. In a trinity of what or of whom?

M. A trinity of persons.

P. This inference, sir, appears to me, extremely unnatural, and absolutely inadmissible. Would you not think me very extravagant were I to infer, that, because the same character is ascribed to three human persons, the same three persons are one man? You would not, I presume, believe me to be serious. But my inference would be, I am persuaded, quite as natural, just, and admissible as yours. Be this, however, as it may, yet I must insist that if "the scriptures do abundantly ascribe to each of the adorable three," the same divine names &c., the same three must be three Gods. This, I have already observed, and repeatedly. And that the observation has been shown to be true, I am fully satisfied; nor do I think that you have offered any reason or argument against its truth, which has been satisfactory even to your own mind. It does seem to me, that there is not the slightest ground for making a distinction between three Divine Persons possessed of all, and infinite perfections, and three Gods possessed of the same perfections.—I cannot see that any other, than a merely nominal distinction between them can be made, with even the shadow of propriety. Wherever we find infinite perfection, we find an infinite God. Nor does it, in the least degree, alter the character of that God, if we call him a Person. Let the statement be reversed, and the same conclusion must be admitted. Wherever we find infinite perfection we find an infinite Person. Nor does it, in the least degree alter the character of that Person, if we call him God. Indeed it makes no real difference, if we call the Person a Being, an Agent, a Distinction, or by any other name. This fact is, in my view, too plain and self-evident to require an elaborate or formal proof. Should you, then, make it appear that the scriptures do ascribe the same divine names, attributes, works and honors to the Father, the Son, and the Holy Spirit, you will make it appear to my mind, that the scriptures teach the existence of three Gods. Believing, then, as I do, that there is but one God, I must believe that your statement is gratuitous and utterly unfounded.

M. We, then, utterly disagree in opinion.—That the scriptures do ascribe, and abundantly ascribe the same divine names to the Father, the Son, and the Holy Spirit, I am fully persuaded; nor do I doubt that I shall be able to produce full. and unequivocal evidence of the fact. But should I do this, my inference must be, notwithstanding your exception to it, that the one God exists in a Trinity of Persons. Yet as neither time, nor the state of my mind will permit me to do justice to the subject, at present, it is my wish to defer the consideration of it to a future opportunity. In the mean time I shall endeavor impartially to review our past conference, that I may ascertain what is the source of my present perplexity, and so arrange and methodise my thoughts, as to maintain my cause, more satisfactorily to myself and to your conversion from what I regard as very dangerous error, to the knowledge and love of what I believe to be important and fundamental truth.

P. As it is my earnest desire that error might be detected and suppressed; and that truth might be clearly discovered, and promoted, so, it is my earnest hope, that, at our next interview, the object of my desire may be happily realized, although it should be subversive of the very foundation of what I now regard as a system of precious truth.

When, my dear sir, shall I have the pleasure of waiting on you again, and pursuing our discussion?

M. As I have to make preparations for the sabbath, which cannot be dispensed with, and, as I am desirous also to give particular attention to the subject of our next discussion, it is my wish that you would defer your visit for the space of several days.

FOR THE REGISTER AND OBSERVER.

GOSPEL OF JOHN.

The other evangelical writers speak of our Savior as a prophet, though a great and extraordinary prophet, and as the Messiah, (the *anointed* or *sent* of *God*) long foretold; who was to instruct and reform the world, who was to teach new and gracious doctrines to mankind. John wrote his gospel much later than the others; probably thirty years after. And before he wrote (which was at Ephesus, where speculative men indulged in strange opinions) a dispute had arisen as to the person or nature of Christ—some supposing he was only a man in appearance, but really an angelical being who did not suffer. (See the epistle of John, probably written about the same time as his gospel.)

There was at that period, a variety of opinions as to the person or original nature of Christ; how related to, or connected with God. Hence the notion of only begotten (monogenos) a figurative expression for one highly gifted and approved—as when it is said, 'this is my beloved Son in whom I am well pleased;' and again, 'we beheld his glory, his power to work miracles (See John, ii. 11.) the glory as of an only begotten Son of a Father full of grace and truth.' The term 'Logos' was used by some in speaking of Christ, as he had greater wisdom and power, greater knowledge of divine things, (indicated also by the phrase *being in the bosom of the Father,*) and a greater degree of the divine spirit than any other. At first *figurative* language was adopted which soon came to be considered as *literal*. But the doctrine of the whole gospel clearly is, that Jesus of Nazareth was the Messiah foretold by the holy prophets; or in other words, that he was the SENT of God; a divine messenger (as his miracles and doctrines proved) endowed with supernatural power and therefore he was by way of eminence called the Son of God.' He is said, in John's gospel, in more than twenty places, to be the SENT, or to be sent of God. The argument of *Nicodemus* was as strong as it was natural. 'We are convinced that thou art a teacher come from God, (not that thou art God, as some theorists strangely conclude) because no one could do the miracles which thou doest, *except God be with him*:' (except God give him the power.)

Now, the Apostle John, though very aged, yet in this state of opinions and of controversy, penned his gospel, and therefore very naturally refers to the subject,—to the connection or relation of Jesus the Messiah with God; and he also gives more of the discourses of Christ than the other sacred writers. Whether he were requested to write, or did so of his own unsolicited purpose, is immaterial. What is important to consider is, that this controversy, or inquiry then prevailed; and that fanciful and erroneous opinions were adopted; such as, that Jesus was man only in appearance, as already hinted,—I think, if the writings of John are carefully examined and compared, he will be found as strong and decided an advocate for the *Unity of God*, as any other inspired writer, (See chap. xvii. 3, iii. 16, 17, i. 18, iii. 34, vi. 69, x. 36, xi. 42, xx. 31—1 Epistle iv. 14, 15,) and yet, from his figurative forms of speech in some places he is supposed to teach a different doctrine. From not perceiving, or not admitting this, the papists teach the doctrine of *transubstantiation*; which contradicts all reason and common sense, and thus does great injury to revelation. I send you a translation of the former part of the first chapter of John's gospel—liberal, it may be thought by some, but such as I conceive gives the true meaning of the apostle; with some explanations. A. B.

The *Logos*, an intelligent principle or power,* was from the beginning, from eternity. And this intelligent principle or power was with God: indeed, it was God. I repeat, this intelligent power (*Logos*) was with God from eternity. All things were made or formed by it; and without it nothing was made, which was created or formed. (That is, nothing which was, or which existed, was, or did exist, but by a divine intelligent power.) In, or by this intelligent principle also, was life,† and this life, (being a spiritual life) was the light of men. (A portion of this light was given to men, for their *spiritual* life—'The inspiration of God giveth men understanding.') This light, (this spiritual light) shone in the darkest ages, and the darkness did not (*wholly*) suppress, or prevent it.‡

Now there was a man sent from God (divinely commissioned, or directed) by the name of John.§ He came as a witness, that he might bear testimony (previous and express testimony) concerning the Light, (to which I refer) that all might believe through him (by means of his testimony.) John was not that Light; but he came to bear witness in favor of it. The true Light (of which I speak) was that (or he) which enlighteneth (by his doctrine) every one who cometh into the world. (See Chap. viii. 12.) This Light (the *Logos*, a spiritual, divine power,) was in the world, and indeed, the world was made by it, (as already said) yet the world knew it, or perceived it not. (So stupid and worldly were most who saw it that they did not receive or acknowledge it.) This light, this divine Logos, came to its own, (those who had long been favored with the light of divine revelation, the Jews) but even they did not (generally) receive it, bright and glorious as it was. But the *few* who did receive it, and believe in it as divine, had power given them to become the sons of God: not those merely who were of a certain family or descent, but those who were of God, (or had holy and spiritual desires.) And this Logos, (this divine and intelligent principle) was united to, or connected with a man, who dwelt among us; and we (the apostles and disciples) saw his glory, his divine wisdom and power (see chap. ii. 11:) such glory as an only son has of a father, full of grace and truth; of which we also have received grace on grace; (or abundance of grace, see chap. x. 10.) For the law was given by Moses; but grace and truth (more truth) came by Jesus the *Messiah*. Now God is invisible, (see also Coll. i. 15,) but the only begotten son, who is in the bosom of the father, hath revealed him; hath declared him, or made his character more fully known.

(I have said that John came to bear witness concerning the Messiah, who was the light of the world.) This is the testimony of John. He publicly declared of him, when he came to be baptised, 'this is he of whom I have already spoken; who coming after me, is before or above me; for he is my superior.‖ And this is also the witness of John, when the Jews of Jerusalem, the priests and Levites, sent to him to inquire who he was; he confessed without hesitation, and acknowledged that he was not the Messiah.

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* I know that some biblical scholars translate logos, simply, reason, or wisdom; but here and elsewhere it plainly implies power as well as intelligence, or intelligence *acting*. See also Heb. i. 3. where the apostle speaks of directing or influencing (not holding or bearing up) all things, that is, all *spiritual* things by his *powerful word*.

† *Zoe*, life, was a separate divine principle or power, according to the theory of some speculative men of that period; and was also represented as a distinct being. But the apostle speaks of the word, (or Logos,) and the word of life, as the same, See 1 John i. 1, 2, meaning that the logos was a life-giving principle or power.

‡ The reason, with which all men were endowed by their Creator, taught them much that was true and important in morals. See Rom. i, 19. 20—ii. 14, 15. And the gospel is addressed to us as intelligent and rational beings, who have some light naturally, but need more.

§ The Apostle wrote at Ephesus, for the benefit of Gentile converts, who probably had heard little of John Baptist.

‖ See Heb. i, 9, where it is said God anointed him above his fellows; and acts ii. 33.

FOR THE REGISTER AND OBSERVER.

'THE TRUTH AS IT IS IN JESUS.'

(*Concluded.*)

But how did Jesus Christ teach religion?—He taught it by his life, by the purity, sublimity, and perfection of his moral character. He taught it by the example of calm, elevated, rational piety which he exhibited, and by the entire devotion, which, on all occasions, he evinced to the will of his Heavenly Father. He taught it by the self-denial, which he practised; by the mild, gentle, and forbearing temper, which he uniformly manifested; by the meekness and astonishing patience with which he endured insult, outrage, and injury, and by the perfect resignation with which he submitted to the allotments of divine providence. He taught it by his active benevolence, which prompted him to make the most laborious, the most unwearied exertions to promote the temporal and spiritual welfare of those, from whom he was continually experiencing the most violent hatred, scorn, and injurious treatment. He taught it by the deep compassion and sympathy which he ever showed for the afflicted, the destitute, the despised, and fallen, and by the unparallelled condescension, which he manifested in laying aside all outward pomp and greatness, and taking the "form of a servant," and submitting to every kind of hardship and privation, that he might mingle freely with the lowest and humblest classes of society, and be a friend, a guide, and a pattern to those who most needed the consolations and supports, the elevating and purifying influences of his religion. He taught it by the charity which he always displayed, a charity which embraced those who "followed not him," as well as those who acknowledged his authority and messiahship; by the magnanimity with which he forgave, prayed, and apologized for his enemies, even when they were wreaking their utmost vengeance upon him; and above all by the deep, unconquerable, self-sacrificing love, which led him to lay down his life for our salvation. Now the spirit which shone forth in all he thus did and endured, the principles and hopes, which animated, sustained, and cheered him—*there are Christianity.*

Our Savior, it is true, taught by words, as well as by his example. We have in the gospel a record of his verbal teachings—of the moral precepts and discourses, which he delivered; and his instructions of this kind, when collected together form a system of morals, the most pure, elevated, and perfect, that was ever promulgated—a system which is enough of itself to show that he was a teacher come from God. Well has it been said, that it would have been as impossible for an uninspired teacher to have delivered the sermon on the mount, as to have raised Lazarus from the dead.

But the moral precepts of our Lord cannot be fully understood, cannot be apprehended in all the grandeur and extent of their spiritual meaning, unless they are viewed in connexion with his character and life. It is by these, that they are rendered intelligible, affecting, and effectual. We have in Jesus Christ himself, as he labored, and taught and suffered and died, a living gospel. The truth of God, the truth which enlightens, sanctifies and saves our souls, was revealed not only by Christ, but *in* Christ. This was the case with regard to the great doctrine of our immortality. Jesus not only taught it, but he exemplified it, by raising himself from the dead, and becoming the first fruits of them that slept. In the same manner, he has taught us what we are to believe respecting God, and what are the duties and services which he requires of us. He himself calls him Father, and directs us to address him in our prayers by the same endearing and reverential appellation. He tells us that the first principle and duty of religion, is to love him with all our hearts and to worship him in spirit and in truth; and he illustrates them abundantly and beautifully in his own life. And this is true with regard to every doctrine and principle which *really* belongs to our religion. They will be found to be taught expressly and plainly in the language, and to be exemplified in the character of the author and perfecter of our faith. And we have no right, I think, to receive any thing as belonging essentially to the truth as it is in Jesus, which cannot be sustained by an appeal both to what he said and to what he did.

We have then two distinct sources from which to learn our religion—inspired instructions, and an inspired life. They must not be separated. They must be studied together, and the latter must receive especial attention. The instructions without the life would be almost a dead letter. It is the life which imparts to them their warm, rich coloring of reality, their deep, spiritual meaning—their soul-exalting, soul-renewing efficacy. If a true knowledge of christianity is ever to be obtained—if there is ever to be any unanimity of sentiment, or harmony of feeling among Christians, it must come by laying aside all our creeds, all our preconceived opinions, and studying the gospel in the character and life of its author. Let this be done, and we should soon see, eye to eye. We should no longer hear the discordant sounds, I am of Paul and I of Apollos. But the word would be, "One is our Master, even Christ, and all we are brethren." C. R.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.

NO. XVIII.

PAUL'S FIVE WORDS IN THE CHURCH.

The apostle observes, I would rather speak five words in the *church* so as to be understood, than ten thousand in an unknown tongue.

The meaning of the word *church*, in this passage, is *a Christian assembly, a body of Christian believers*. Throughout the New Testament, indeed, its import is the same.

As proof of this assertion, take the following examples: Christ observes, in regard to Peter: On this rock I will build my *church*. That is, by the energy of this apostle, as one of my most efficient instruments, one of my most intrepid agents, I will establish and extend the *society of believers*.—Again: the Lord added *converts* to the *church* daily. In the original they are called *the saved* persons, *delivered from vice*, or from the comparative darkness of Judaism. Those who accepted the offer of salvation, he daily added to the *Christian community*.—Again: When the author of the passage under review acknowledges, that he has persecuted the *church*, he evidently means to say, that he had persecuted *Christians*, as a *collective body*. And in this passage itself, he remarks: I would rather speak five words in a *congregation* or *assembly* of *Christians*, so as to be understood, that I may teach others also, than ten thousand in an unknown tongue,—a language not understood by my audience.

These words were directed against the ambitious and the vainglorious. Paul cautions the church of Corinth, that is, all the Corinthian Christians against being ostentatious of their learning or their spiritual gifts. Those of them who had studied several languages, and those to whom God had miraculously imparted the gift of tongues, (for there were diversities of gifts), he cautions against using them without interpreting in a mixed assembly. Hear his reason: The unlearned, the uninspired, and the unbelieving who may come among them, will not understand, and by consequence will not be improved. If the trumpet give an uncertain sound, he says, who will prepare himself for battle? So likewise ye, unless you speak what can be understood, how shall it be known what is spoken? For you will speak to the air. If any one speak in an unknown language, let him interpret. Let all things be done to edification. Paul thanks God, that he spoke more languages than all the Corinthian believers; but he notwithstanding observes, that he would choose to give them five intelligible, five edifying words, in preference to ten thousand in a language unknown.

This topic of the *church* has been often discussed, and to an extent almost interminable; but taking the hint of the apostle, I have contented myself, and I hope the reader also, with these five words.

FOR THE REGISTER AND OBSERVER.

COMMON VERSION OF THE OLD AND NEW TESTAMENTS.

(*Continued.*)

James i. 17—Every good and every perfect gift is from above, and cometh down from the Father of lights, *with* whom is no variableness *neither shadow of turning*.

It is very properly observed by Dr Webster (that is, in conformity with his plan of altering the language of the bible) that a version intended for popular use should consist of words in common use, "so that the *first ideas* suggested to the reader should be the true meaning." Now I would ask, what are the first ideas suggested by the last clause of this verse, which Dr Webster has retained as they stand in the common version?

Few readers, I believe, receive any very distinct idea from the language there used, unless they happen to have had "access to commentaries," which it is Dr W's object to dispense with, by making his bible intelligible without them. Gilbert Wakefield says—"If any of these wise, learned and judicious critics think they understand the phrase, *shadow of turning*, I wish they would condescend to explain it," and, in order to make his own translation precise, he at first, (after Jebb, I believe) rendered it—"with whom is no parallax nor tropical shadow;" but, being subjected to some ridicule for such an extraordinary departure from the common version and from popular language, he afterwards substituted—"with whom is no change nor variable shadow;" in doing which, he says, he has "lowered and simplified the language, but at some expense of propriety."

This language, which was so dark and unintelligible to that distinguished scholar, remains unchanged, however in Dr Webster's "amended" bible; and, in order to lead us to its true meaning, I shall here give some of the versions of it.

Wicklif renders it thus: Ech good gifte and ech parfyt gifte is from above and cometh down fro the fadir of lightis, anentis whom is noon ouer chaungyng ne ouer shadewing of reward. Upon which there is the following note by the editor:

"Vicissitudinis, whilenesse *or tyme MS. Sid.* At God is not transmutacioun ne schadewing of whilewis. *Wicklif*, Homil. in Epist. *MS. Biblioth. publica, Cant.*" The word "whileness" in this text is understood to come from the Anglo Saxon *hweol*, which is rendered, whirling, turning about.

One of the succeeding versions (printed in 1699) has—with whom is no variableness neither shadow *by* turning.

The Rhenish Testament: . . . no transmutation nor shadowing of alteration.

Mr Knight (in his commentary or paraphrase) . . . no variableness nor shadow of change.

This last is conformable to the usual sense affixed to the phrase by theologians; that is, that there is not the slightest trace or vestige of change; and some expression of this kind ought to have been adopted by Dr Webster in order to accomplish his professed object.

AN INQUIRER.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS. No. VI.

We have taken one of the conversations of Jesus and seen its peculiar pertinency when the circumstances which called it forth, and the subject to which it relates, are brought before the mind. But if recourse is to be had to particulars of time and place to make the words and discourses of the Savior intelligible to the young, the same assistance is much more desirable when the Divine Mission of Jesus is attested by one of those mighty works which he did, "such as no man could do unless God were with him." There is an unearthly character attached to his miracles, almost entirely robbing them of their influence unless they are closely studied. But if the power to perform such works is beyond our reach—and almost beyond our comprehension, still we must not forget that our whole faith rests upon our belief that such works have been performed. We are virtual sceptics, or at best but credulous believers without knowledge, if we neglect or fear to apply to the study of the supernatural narrations of the New Testament, all those means of elucidation which are within our reach. The works though conceived in heaven and performed by the agency of one who had a commission from the Almighty, were nevertheless acted upon this earth. Now many a child has grown old in the belief that the scene of these miracles was in the heavens above him, or at least in some far off quarter of the globe which is now unknown. He has little thought that the pool of Bethesda is still inclosed within the ruins of its five porches—that the tombs are still visible in which the Gergesene maniacs made their dwelling—that the Mount of Crucifixion with the rent upon its rocky surface still stands without the walls of Jerusalem, and that the Holy Sepulchre of the Savior is even now to be seen by the traveller.

RAISING OF LAZARUS.

Let us now take one of the Miracles of the Savior, and recall the scene of its exhibition—The raising of Lazarus from the dead given in John xi.

Jesus has been discharging the duties of his ministry for about one year. He has done many mighty works. His language has been bold and uncompromising in attacking Jewish prejudices and errors as maintained by the irritated Pharisees, and their desire to take him is consequently increased. But through their fear of the multitude, who are at least ready to recognise in him a heavenly messenger, though they dare not believe that this despised teacher is their true Messiah, Jesus once more escapes from their hands, and crosses the Jordan into the Peræa, where John had at first baptised. Here multitudes flock to him, acknowledging that though "John did no miracle, yet all things that he spake of this man were true; and many believed on him there."

He staid here nearly two months, during which time the 70 disciples which he had sent out to preach, and some of the twelve Apostles return to him.

About two miles east of Jerusalem, on the way to Jericho, at the foot of Mount Olivet, lies the small village of Bethany, where Jesus when in the neighborhood had often passed the night with his disciples. Here was the residence of that Mary who had shown her respect to the Teacher on two occasions; at one time sitting meekly at his feet to listen to his instructions, while her sister Martha, with unsuspecting hospitality was laboring to provide for the refreshment of their visitor;—at another, anointing his head with perfume, and performing the office usually committed to a servant, of loosening the sandals of the wearied traveller, and wiping the dust of his journey from his feet with her hair. From the few particulars which we gather here and there, we are led to believe that the bonds of friendship and mutual regard had closely connected this peasant family with each other, and with their casual visitor. When therefore the only brother of the sisters is seized with a dangerous sickness, their thoughts turn for assistance upon their absent friend. He whom the Lord loves is sick, and he will not now surely refuse to visit the now sorrowing family, and either avert the blow by his prayers, or soothe their anxiety by the kind offices of friendship. They therefore send some sympathising neighbor to seek the Master beyond the Jordan: and to deliver the message, "he whom thou lovest is sick." When Jesus heard it he said, "the sisters would not have been visited with the sore affliction about to fall upon them, this sickness would not have been unto death, except that an opportunity might thereby be afforded

for a manifestation of the Glory of God, in the person of the Son of God." And though as we are told "Jesus loved Martha, and her sister and Lazarus," yet he did not immediately hasten to their assistance, but "abode where he was two days." When sufficient time had elapsed for the death and interment of Lazarus, he intimates to his disciples his intention of going again into Judea. His disciples remind him that it is but lately that the Jews sought to stone him there, and wonder that he should again put himself in their power. The meaning of the next two verses (9, 10,) is not at once apparent; it seems however to be this. The day is of a certain known length, and if the traveller avails himself of it, and walks while he has the sun, he is in no danger of stumbling, because he seeth his way; it is only when he walks after the day is past, that he can stumble. Jesus had before this (John ix. 4.) compared the time allotted to him for his work to a day, "I must work &c."; his meaning here, then, is, there is a certain time yet in my possession, when no harm can reach me, I must therefore use it to perform those duties which must be done, and which my approaching fate will not permit me to delay. That which must be done at some time, must be done now, because this however unfavorable it may seem, is the only time I can have.

With this explanation Jesus tells his disciples, who with him had heard of the sickness of Lazarus, the purpose of his errand. "Our friend Lazarus, he says, sleepeth—I go &c." The meaning of the word 'sleepeth,' was ambiguous, and the disciples thinking him to speak of taking rest in natural sleep, reply—"Lord, if his sickness is such as to allow him to sleep, he shall yet do well, there is then no need that you should expose yourself to unnecessary danger in his behalf. Then Jesus tells them plainly, "Lazarus is dead, and I am glad for your sakes that I was not there, to the intent that the miracle for which an occasion now offers, and which I mean to perform, may add to your faith in me."

His disciples seeing their Master determined upon going, offer no further impediment. Thomas called Didymus—who if slow in forming a decision, was ever prompt to act upon it, expresses to his fellow disciples his strong attachment to his Master. "Seeing that we cannot dissuade him from his purpose, let us accompany our Master, that we may share his danger, even if it be to die with him."

The Evangelist informs us that Bethany was near to Jerusalem, which accounts for the ready presence of so many Jews, who had come to comfort the sisters concerning their brother. Jesus now learns that Lazarus has been dead four days. Martha seems first to have heard of the arrival of their friend, and while Mary remains at home weeping she goes forth to meet him.

Observe the mingled feelings expressed in her salutation. There is conveyed in her language a gentle censure—a confiding trust that her friend will atone for his apparent neglect—an avowed belief that he has the power—and a regard likewise to the magnitude of the request. "Lord, if thou hadst come when we sent for thee, and been with us, our brother had not died, but I know even now, when he is dead and buried, that whatsoever thou *wilt* ask of God—God will give thee." She believes, she knows that the prayer of the sacred personage can even call her brother back to life, and she hopes the prayer will be offered, but she fears to make the request. Jesus answers—"Thy brother *shall* rise again." Martha, either from the knowledge which she had obtained from the Jewish teachers, or from her previous conversations with Jesus, replies, "I know &c." Jesus answers—"I am the resurrection," i. e. "I make known the resurrection"—as he had before said, "I am the light of the world," i. e. "I give light unto it." I am the resurrection—the publisher of the resurrection to life, and whoever liveth now and believeth upon me shall never die—his life shall be everlasting. Can you believe so great a truth on my assertion? Martha says, "Yea Lord, I believe more than this—I believe that thou art the very Christ—the Son of God, he that should come into the world, and therefore I believe all that you say."

Having thus spoken, Martha departs, as it seems by the request of Jesus, and calls Mary secretly, i. e. unknown to the Jews, for fear of exciting their anger. Jesus had remained where Martha first met him, probably because it was near the grave of Lazarus. As Mary rises, the mourners allow her to depart, thinking from the direction she takes, that she wishes to weep over the sepulchre of her brother. They follow her to Jesus, and when she meets him, she throws herself at his feet, and expresses the same mild censure upon his neglect, as her sister had before done. The Savior beholding her tears, and seeing the Jews who came with her likewise weeping, is moved to sympathy with their sorrow—he struggles with his feelings, and is troubled. He asks; "where have ye laid him? they say unto him come and see."

He is a man, and he knows what is in man—but he knows likewise the awful magnitude of the powers with which he is intrusted, and as they guide him to the sepulchre—moved either by the sorrows of the sisters to a kindred feeling, or overwhelmed by a tumultuous rush of joyful and grateful emotions at thought of the sudden change about to be produced by his word, Jesus weeps.

Even the suspicious Jews around him withhold their hands from violence, while they view this mark of affection for the buried Lazarus. They confine their distrust to the doubting question; "Could not &c." They have reached the sepulchre. It is a cave cut in the limestone rock; with a large stone rolled against the rock. As Jesus orders the stone removed, that the multitude may view the lifeless body, even the faith of Martha seems shaken. From the warmth of the climate of Judea, bodies were interred on the day of death, and if the bandages and spices had not extinguished life, putrefaction would have done so within four days. Though we are not told that such was the case, yet the supposition that it was so, seems to have disturbed the former confidence of Martha; she makes known her fear to Jesus—But he quiets her doubts by repeating his former promise. "Said I not &c."

(*To be Concluded.*)

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 7.

(*Continued from p.* 213.)

IV. *Religious Orders.* Most of the religious orders in the United States are composed of females; there are some, however, composed of males. Among the last, the first of importance, is the Society of Jesus or the Jesuits; who are perhaps to be regarded rather as a sect than as an order of monks. The Jesuits are exceedingly numerous, and embrace many of those who hold the most important stations in the Catholic Church, and have exerted the greatest influence in sustaining and strengthening the Catholic cause in the United States. John Carroll who was consecrated the first bishop in the United States in 1790, and the first archbishop in 1810, was a Jesuit. His immediate successor to the Archiepiscopal see, Leonard Neale, was also a Jesuit, and indefatigable in his zeal for Romanism. Benedict Fenwick the present bishop of Boston, is a native of Maryland, and a Jesuit.

The Jesuits have the control of several of the Catholic colleges, Theological Schools and Convents. Leonard Neale was president of the Georgetown college, until the restoration of the Society of Jesus in 1814, when he resigned that office to the Rev. Robert Molyneux, who was at that time superior of that order in this country. Georgetown College and St Louis university still belong to the Jesuits.—The Theological Schools in Frederick city, Md., at St Stanislaus, Mo., and at Lebanon, Ky., are under the care of the Jesuits; and we believe there are others also under their care.—There are also several of the convents placed under the superintendance of this order.

The very Rev. Father William McSherry of St Thomas' Manor, Charles Co. Md., in 1834, was provincial of the Jesuits in the United States; and there then resided at that place Rev. F. Neale, Rev. Benj. Young, Rev. Philip A. Sacchi, and Rev. Matthew Sanders.

We learn from the Laity's Directory published at New York in 1822, that a Jesuit priest accompanied the emigrants to Maryland, in 1633, and from that date till the period of the Revolution, the American Catholics in Maryland and Virginia, were constantly served by Jesuit missionaries, successively sent from England. Quarterly Register, II. 190.

It is stated in the Laity's Directory for 1834, that 'to the pious zeal of Father Grayton, of the Society of Jesus, are the Catholics of Pennsylvania indebted for the introduction and establishment of the Catholic religion into Philadelphia, in the year 1790. He erected the church dedicated to St Joseph, and formed a numerous congregation, which continues to increase to the present day. He was succeeded by the Rev. Father Harding, Superior of the Jesuits, under whose auspices was built the church, now the Cathedral, dedicated to the Blessed Virgin Mary.' According to the Laity's Directory for 1835, Rev. Stephen Dubuisson and Rev. Edward M'Carthy are Superiors of the Jesuits in the diocess of Philadelphia.

The order of the Jesuits or the Society of Jesus, was founded by Ignatius Loyola; its institution was confirmed by Paul III, in 1540, the year in which Henry VIII. dissolved the monasteries in England.

The design of this institution was to counteract the progress of the Reformation of Luther, and to spread the Catholic religion. The popes, Paul III. and Julius III., in view of the support they might derive from the Jesuits, against the Reformation, granted them privileges such as no body of men, in church or state, had ever before obtained;—the Jesuits were not merely exempt from all episcopal and civil jurisdiction,—being subject only to the pope and the superiors of their order,—but they could absolve from all sins and ecclesiastical penalties, change the objects of the vows of the laity, acquire churches and estates without further papal sanction, erect houses for the order, and might, according to circumstances, dispense themselves from the observance of the canonical hours of fasts and prohibitions of meats, and even from the use of the breviary. These previleges were granted them to aid their missionary labors, so that they might be all things to all men and gain some. The most perfect union of plan and action, and subordination to their superiors, and to the general of the order, prevailed among them. They were soon dispersed through society, exerting their influence and gaining converts. For being the founder of this order Loyola was canonized in 1622. In 1618, they numbered 13,112 in 32 provinces. In 1759, when the order received its first check, by their expulsion from Portugal, it consisted of 24 professed houses, 669 colleges, 176 seminaries, 61 noviciate-houses, 335 residences, 273 missions in heathen and Protestant countries, and 22,589 members of all ranks, half of whom were ordained priests. They were expelled from France in 1762; from Spain in 1767; from Naples, Malta and Parma in 1768.

The character and fortunes of the Jesuits are not unappropriately expressed in the following words of Francis Borgia, their third general. '*Like lambs,*' says he, '*we crept into power, like wolves have we used it, like dogs shall we be driven out, but like eagles shall we renew our youth.*'

The Jesuits, by their untiring zeal, by their learning, by their success in founding colleges and schools, by their wealth, and by their influence over the minds of the people, especially of the young, became an object of jealousy to the Papal Head, and seemed to vie in power with the Pope himself; and accordingly, they were suppressed in a bull dated Aug. 25, 1773, by Clement XIV.; and it is said to have cost him his life. About forty-one years after, the society was reinstated by Pius VII. August 7, 1814, in all their original powers and privileges. This order, thus restored is exerting its controlling influence on the affairs of the Catholic population in the United States, almost to an unlimited extent.

2. Another religious order is the Dominicans, who derived their name from St Dominic. This Saint was born in 1170, and died at Bologna in 1221. He was employed with others, by Innocent III., to discover, confute and punish heretics, especially the Albigenses in France. This was the origin of the Inquisition, and St Dominic is considered as the first Inquisitor-general. He strove to spread Christianity by persecution. He was canonized, in 1223, by Gregory IX; previous to which, it was proved, as it is said, that he had converted 100,000 souls to the true faith.

The Dominican monks were established in 1215, and were called *predicants* or *preaching friars*, as the principal object of their institution was to preach against the heretics. In the 18th century, the order comprised more than 1000 monasteries, divided into 45 provinces and 12 congregations.

In the United States, the Dominicans have a convent and a Theological seminary at St Joseph's near Somerset, Perry Co., Ohio, and also at St Rose, Washington Co., Ky. In 1833 the very Rev. Father Nicholas Young who resides at St Joseph's was Provincial of the Dominicans.

3. The Lazarists or Fathers of St Lazarus. The priests of the Mission were so called after the priory of St Lazarus in Paris. This order was established in 1634, for the purpose of supporting missions. In the United States they have two Theological schools; one at St Thomas, Ky., and another at the Barrens, Perry Co., Mo.

4. The Brothers of St Benedict, who are one of the oldest religious orders in the Romish church, have a monastery near Bardstown, Ky.

5. The Sulpitians, followers of St Sulpitius, have a Theological Seminary in Baltimore. Ambrose Marechal, the third archbishop, was a Sulpitian, as was also his successor, James Whitefield. In the Annals of the Association, published in Paris, April, 1830, the editor says, 'The clergy of Archbishop Whitefield is composed of fifty-two priests, who, having been generally educated by the gentlemen of St Sulpitius, are full of zeal and learning.' In 1833, the Very Rev. Lewis Deluol, D.D. of Baltimore, was superior of the Sulpitians in the United States.

6. There are some of the Order of St Augustine. In the Laity's Directory for 1834, we are told that 'the church of St Augustine in Philadelphia, was commenced in 1800, by the late much esteemed Dr Carr of the Order of St. Augustine. It has been completed by the untiring efforts, and well known taste of his successor the Rev. Dr Hurley, of the order of St Augustine.'

(*To be continued.*)

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 12, 1835.

ROMANISM.

We have pointed out, as we think, several important mistakes in regard to the manner and spirit in which some of our Protestant brethren have assailed the Catholics. This we have done with our eyes fully open to the fact that we have exposed ourselves to the charge of being apologists for the Catholics. But we have lived too long in the world and have had to contend with too many prejudices of our own on this and many other subjects, to be very sensitive to such charges, and when we see in Protestant aggression the same vindictive temper which is condemned in Romanists, if we speak of it at all, we are in duty bound to protest against it. We abhor jesuitism in every Church.

What we need upon the subject of Romanism in this country is facts, not fictions; recent facts and not stories brought forth from the dark ages. Then let us have lessons and arguments from the facts, and not loose and angry declamation, which never did, and never will result in any lasting good. The correspondent of the Register and Observer, in the communications entitled "The Spread of the Roman Catholics in the United States," has performed and is performing a good work. It seems from his statistical accounts that the Catholics have been very industrious in establishing their institutions in various places—nunneries, schools, and colleges. And why should they not, if they think them well calculated to spread their faith, and if they violate no law of the land? What then is the duty of Protestants? To withhold their encouragement from them; to supersede such institutions by institutions of their own, affording all the advantages and subject to none of the evils pertaining to those of the Catholics. It is in this way that Protestants vie with each other. Congregationalists, Presbyterians, Episcopalians, Baptists and Methodists have their Schools and Colleges for academical and theological education, all with the hope of building up their own respective denominations.

Nunneries appear to have given us more offence than any other Catholic institutions; and, within the bounds of truth, we may well speak and write freely about them, both as they are and as they have been. If in any respect those who have the management of them are amenable to the laws, let the laws be enforced; if the institutions themselves are adverse to our religious freedom let them be discountenanced, and, so far as legal enactments are justifiable, let them be regulated or restrained by special laws.

The proselyting spirit of the Catholics cannot we should think be regarded as a crime by those who are most clamorous on the subject. Those who are calling for Protestant missionaries for France, ought not to cry out 'conspirators,' against a starving priesthood who come to enjoy a little of the fatness of our land. We would fain wish them well home again, but we would not join with the huntsmen and blow the horn, and rally the pack to drive them into the ocean which they have crossed, under the impression that full toleration in religion is an essential ingredient of our institutions. At this very moment reinforcements are called for from this country to be added to the missions in Greece, and the most flattering accounts are given of the present success of Protestant schools, in that region. The means are now in progress which may end in the triumphs of Protestantism over the twin sister (however alienated) of the Romish Church. In this, if we should live to see the day, we shall truly rejoice. And can we believe that, while our people are, at their own cost, preparing the way for the reign of Protestantism in foreign lands, in order that the darkness of error may give place to the light of truth, they will grudge the expence of planting the best Protestant female seminaries at the side of every Catholic nunnery, and the best Protestant academical institutions, in the neighborhood of Catholic schools and colleges? This then is the only legitimate warfare against the Catholics. Let our provisions for education render theirs useless; let our provisions for religious instruction be commensurate with all the requirements of our new states and territories; and let the heralds of the cross go forth with a Christian instead of a sectarian spirit. While this is doing, the less we quarrel with Catholics the better. They are known and acknowledged in many parts of the west, where their progress is represented to be most alarming, to be in general good neighbors and good citizens. This character is accorded to them by the Editor of the "St Louis Observer," who is in the midst of them; but who feels compelled in conscience to cry out unsparingly against their Church, because it is an accursed Church. The more such a spirit prevails, the more prominence is given to that Church. This is consonant with all experience on the subject. All exaggeration and overstatements, all monstrous stories growing out of prejudice or invented to impose upon the credulous, and readily circulated by them for truth, in fine every thing which savors of persecution, will do more for building up the Romish Church among us than a thousand shiploads of its priests, if the ships were crammed with them as full as those employed in the African slave trade are with negroes.

In regard to the political evils of Romanism, we have heretofore spoken freely, and have taken a different view from that romantic one which represents the catholics as aiming directly and collectedly at despotism. If they come to act in a mass through the union, as they probably have acted in some of our cities, they may sometimes change what would otherwise be a minority into a majority. But we regard the political evil to be indirect, one which grows out of that ignorance and depravity which, added to ignorance and depravity of native growth, may lead to anarchy and discord too powerful for republican remedies. The evil so far as it has grown, is one of our own procuring, and the remedy, if we choose to apply it, is in our own hands. It may not always be so.

We now lay this subject upon the shelf, except so far as to present to our readers what most of them probably already know, as a general fact. We have reserved it as the "climax of folly" on the part of those concerned most actively in provoking hostilities between catholics and protestants. We mean the exclusion of Catholics from Christ's great fold; in other words we mean the unchurching of the Catholics, the issuing of a bull of excommunication against them, by the aggregate authority, (the papal power) of the Presbyterian Church of the United States. This curiosity, which, in the form of Resolutions, passed in "General Assembly," at Pittsburgh, in May last, we now publish for the first time in our journal.

Resolutions respecting Popery.

1. *Resolved*, That it is the deliberate and decided judgment of this general Assembly, that the Roman Catholic church has essentially apostatized from the religion of our Lord and Savior Jesus Christ; and therefore cannot be recognized as a Christian Church.

2. *Resolved*, That it be recommended to all in our communion to endeavor by the diffusion of light by the pulpit, the press and all other Christian means, to resist the extension of Romanism, and [illegible] is taught in the word of God.

2. *Resolved*, That it is utterly inconsistent with the strongest obligations of Christian parents to place their children for education in Roman Catholic Seminaries.

The second is unobjectionable if it be complied with in a proper spirit. The third is made consistent with the first by distinguishing between Christians (or Presbyterians) and Catholics. It is otherwise unobjectionable.

Some members of the General Assembly saw the absurdity of passing this vote of censure and exclusion, especially in the present condition of the presbyterian church. Instead of any comments of our own, we substitute the following remarks of Mr Gallaher, a member of the assembly, delivered before that body.

No member, (says he,) feels more deeply than I do the importance of this matter, and the necessity of doing something. But, sir, it is entirely idle for you to attempt to do any thing, while you are tearing one another to pieces by your internal discussions. I could name individuals distinguished for their zeal in speaking, and writing, and lecturing against the Catholics, who wrote just as bitter things against their own brethren in the Presbyterian church. We can do nothing great, nothing worthy, nothing answerable to our own responsibilities, while our mutual confidence is thus broken up. Confidence is not only the capital of the commercial world, but of every Christian enterprise. It is in vain for us to attempt any foreign enterprise until confidence is restored.—Until we can learn to treat each other as brethren, our devices and resolutions and efforts will avail nothing. Fours years ago the Presbyterian church might have done something with effect to arrest the progress of Popery; but now you can do nothing; while those who would lead you on in the attack have their arms red to the elbows from their disgraceful scuffles with their brethren. Until we, by our good behavior, can recover the ground we have lost, we can do nothing.

Add to this the remark of another of the brethren (Mr Finney) that "there is a jubilee in hell every year, about the time of the meeting of the General Assembly," and Catholics may well smile, if they do not hold a jubilee on earth, at such a result of the Presbyterian Church.

CHINESE MISSION.

In the last N. Y. Observer we find a letter of the indefatigable Gutzlaff dated Macao, January 20, 1835, copied from a London paper, which is accompanied with an extract from the "Chinese Repository" affording some flattering accounts of what is doing, and favorable predictions of what may be done, for the promotion of Christianity in the Chinese empire. Mr Gutzlaff is engaged in retranslating the Chinese New Testament. He speaks of his being "a King's officer in the Chinese department," but adds that this will be no impediment to his labors, and will give him some facilities for advancing the cause of the mission by procuring permission for missionaries to settle in China. He has made application for a free access to the 'Celestial Empire' under the expectation of an accession of missionaries.

From an account of the protestant mission contained in the Chinese Repository it appears that it is now twenty-seven years since the first missionary arrived in China. But during this period the well founded fear of exciting the jealousy of the government of that country has prevented active operations. The persecutions endured by the 'Romanists' in consequence of whose missionary efforts the religion of the 'Lord of Heaven' was proscribed, has discouraged such a zealous pursuit of the work, by the protestant missionaries, as would give much notoriety to it; but better things are now hoped. A call is now made in the Chinese Repository for Christian laborers in the maritime provinces. "There is nothing Utopian" it is said "in such a proposal. Did not the first Moravian missionaries when they were requested to become slaves in order to instruct the negroes in Antigua and St Thomas, willingly consent to such a proposition? What had not the first missions in Hindostan and Africa to suffer? What had not the heralds of salvation to endure in Greenland and Labrador?"—"It is true our numbers are very insignificant, the churches of Christ at home have shared in the general apprehension that nothing can be done for China, in the way of openly preaching the gospel, previous to a general revolution in the empire; but it is delightful to observe that so unfounded an opinion is on the wane."—"We can ask every aid, and there is no doubt that our proposals will be supported to the utmost extent; only let us be firm in our purposes and adopt a course which eventually will throw open the whole middle kingdom to the gospel."

More is represented to have been done during the year 1834 than in many of the preceding years in the distributing of Christian books. Less timidity has been felt in open endeavors to spread the knowledge of Christian truth, and four provinces, it is stated, may be entered as fields of missionary labor, without incurring any danger from the government or the people; and this labor may be increased three-fold annually.

These statements, apart from the prospect of extending the light and truths of our holy religion, give a cheering hope that we shall ere long be made better acquainted with the condition of China, of which hitherto so little has been known; concerning which we have so long despaired of gaining any thing like accurate information. Indeed the knowledge we have gain- of the eastern world from the extensive missionary enterprises, which have been sustained by Europe and America, of pagan, Mohammedan, and so-called Christian nations, is worth all and more than all the cost of supporting them.

CHURCH OF GENEVA.

The letters which were issued by the Company of Pastors of the Reformed Church of Geneva to churches in different countries, inviting them to send deputies to join them in the celebration of the third "centenary" of the Reformation, which was to take place on the 23d of August last, has not been met in all cases, by the churches called orthodox, with that spirit of kindness and charity which might have been hoped for. In the General Assembly of the Church of Scotland the letter missive was read by Dr McFarlane, who stated that, as far back as the middle of the last century, the Church of Geneva had deserted and renounced the principles of the Reformation, and had been ever since abettors of Socinian and infidel doctrines. This is a specimen of bigotry and misrepresentation which is very becoming in one who wishes to reduce the number of those whom he calls Christians in all possible ways, but not worthy of one who has embraced the leading doctrines of the Reformation, viz. the sufficiency of the Scriptures and the right of private judgment. DrM'Farlane presumed there was but one opinion upon the subject, and that the church of Scotland could not fraternize with pastors embracing the principles he described, without casting away the character of the Church. He thought however that "the letter should be answered in all the mildness and gentleness of Christianity, but at the same time with the firmness of men who hold the principles of the Protestant Reformation, and who are anxious to present them to the pastors of Geneva and to the world at large, as the principles in which they glory." The answer which we here present, shows what portion of the "mildness and gentleness of Christianity" the Church of Scotland possesses.

To the Moderator and other Members of the Venerable Company of Pastors at Geneva.

"*Reverend Sirs,*—The Moderator of the late General Assembly laid before us this day your letter of the 31st December, 1834, in which you communicated to us the interesting intelligence that the Reformed Church of Geneva is about to celebrate, for the third time, the centenary of the Reformation from Popery, and invites us, on Sabbath, the 23d of August, to unite our prayers with yours for the blessing of God upon the Protestant church.

"We have observed, with the deepest sorrow, the wide dissemination of Neologian, Socinian and infidel tenets and opinions among the Reformed Protestant Churches of the Continent, and have learned, with extreme regret, that Geneva, to which all Europe owes so much, and which is endeared to Scotland in particular by many pleasing associations, has not escaped the almost universal contagion; and that the religious liberty which the undaunted Reformers of the sixteenth and seventeenth centuries achieved, has, in many of the Reformed Churches, been abused, as if it permitted men to cast off the restraints of the Divine authority, and to reject the infallible and immutable oracles of the living God.

"The announcement contained in your letter, together with the information we have received from Christian friends who have lately visited your country, encourage us to believe that pure and uncorrupted Christianity are about to revive in your canton, and in the other Protestant cantons of Switzerland, and that, under the Divine blessing, and through the abundant effusion of the Holy Spirit, the day is not far distant when Christ shall be preached in all your churches, that he is the Son of God, when the absurditics of the Neologian, and the fatal soul-destroying doctrines of the Socinian and Pelagian heresies shall flee away, and when a pure and truly rational, because a Scriptural, Christianity shall be taught in all your schools of theology, and proclaimed in every pulpit in Switzerland. We will not for one moment suppose that the Reformed Church of Geneva purpose to celebrate the centenary of the Reformation without recognizing, with devout and grateful emotion, the unspeakable benefits resulting from that auspicious event, and the precious doctrines, in defence of which the fathers of the Reformation hazarded their lives, and many of their disciples submitted to imprisonment, and exile, and death. We regard the approaching festival at Geneva for a token of good. We pray that the spirit of Luther, and Farel, and Calvin, and, will you give us leave to add, of Knox, may be felt at all your meetings, and by all the members of your assemblies, on that solemn and interesting occasion; and that the fruit of your conferences and fellowship, and prayers, may be to increase your interest and that of your flocks in the distinguished doctrine of the Protestant creed—Luther's *articulus stantis vel cadentis Ecclesiæ*—the doctrine of justification by faith in the Son of God.

"We return you our sincere thanks for the respect which you have shown to the Church of Scotland in sending to us a copy of your Resolutions, and inviting us to send a deputation to Geneva. We regret that it is not in our power to comply with the invitation, but beg leave to assure you of an interest in our prayers.

"Signed in our name and presence, and by our authority, W. A. Thomson, Mod."

REV. MR McDOWALL.

There are persons, very honest and fair dealing persons it may be, who turn up the nose and curl the lip contemptuously at the sound of the word *philanthropist*. Now we verily believe that there are philanthropists, and very many of them too. And while a triumphant smile reigns in the phiz of the incredulous when a hypocritical pretender to philanthropy is exposed, it is, on the contrary, to those of our faith, who believe that there are genuine examples, a mortifying, a humiliating occurrence; and the only consolation is that the exception, as in other cases, proves the rule. The supposed benevolent efforts of Mr McDowall of New York in the work of female reform, were conducted in a novel manner, the wisdom of which was very questionable; but still we cannot but deeply regret that he has subjected himself to the following charges of disgraceful inhumanity and dishonesty.

The New York Female Benevolent Society has brought against him the following charges.

1st. That he inhumanly caused one Mahala Lake, a penitent female, while she was sick and destitute of necessary articles of clothing, and living in his family, to go about the streets of New York, during the last severe snow storm last winter, to sell papers in the streets for him, whereby she caught her death cold, of which she died in May last in their (the female benevolent society's) asylum, at Yorkville, New York.

2d. That he has defrauded the female benevolent society of money.

3d. That he defrauded the Moral Reform Society of sundry articles of clothing.

4th. That he has done other scandalous things too bad to name.

MATTHEWS OR MATTHIAS.

There is something affecting in the humiliation and death of this strange specimen of humanity. He had doubtless, in some way, come to believe in his own supernatural character vaguely, and to a certain extent; but whether he fully believed that he had power to save himself and his companion, when he plunged into the waves, without any visible or outward means of rescue, can never be known. We copy the following account

[From the New York Herald.]

When Matthias had completed his imprisonment at Sing-Sing, he came by stealth to this city. His first inquiry was for Mr Western, his former counsel. He told him a piteous tale of his destitution. "I had," said he, "only half a dollar in my pocket when I left Sing-Sing, and that I paid for my passage down." Mr Western being a benevolent man and having a kindness for Mathias in spite of his impostures, very readily put his hand in his pocket, and pulled out three dollars—"there," said he, "Matthias there's three dollars, leave off all your nonsense and go to work. You have I see cut off your beard—but your whiskers yet want a good deal of pruning." Matthias's heart melted. He gave Mr Western his left hand. "Here's my left hand to you Mr Western in token of my gratitude—my red right arm I must reserve for my Father in Heaven, whose work I am called upon to perform."

Mathias then went to see his wife and children. She would not receive him, she would not live with him, she utterly refused to have any thing to do with him. Matthias bore it patiently. He stretched out his left hand—put it on the head of one of his boys and ejaculated a blessing.

From this place he went in search of Isabella the black woman, who is still a believer of his divine mission. They talked, and prayed, and mingled their tears together. Finishing this scene he took his departure to Newark to see his brother, who lives there. The public papers have told us what befel him at Newark. He was compelled to leave that town, such was the excitement of the mob against him.

From Newark he retreated into the country and took his journey towards Lancaster in Pennsylvania. One evening, however, in one of his dreams, he heard a call from Heaven, as loud as the last trump, saying, "arise my Son, gird up your loins—go to Babylon, (meaning New York) that wicked city, bear witness against the harlot who sits in her island, and saith—'I am mighty, who shall prevail against me?'" Persuading himself of the reality of this vision, he retraced his steps, passed Newark on his way to New York and lodged on Monday or Thursday evening last [week] (we cannot discover exactly which) in a small house by the way side. There he fell in with a couple of men to whom he opened his mind, and wished to persuade to accompany him to New York on the preaching excursion, as Jonah went to Nineveh. The men would not believe him. "Well," said Matthias, after a great deal of his fanatical nonsense, "to remove the want of faith, I will show thee a miracle. Let you and

I jump from the deck of the steam-boat into the North River, and verily I will save thee and me from the waters." He had so worked upon the imagination of one of the fellows, that he came along with him to Powles Hook on the morning of Tuesday or Friday last [week]. They both embarked for New York. When the boat was half across the river, two men were observed to jump off into the river. One of the men, according to the account of the boatman, wore a frock coat curiously made, and was slender in his person. This was poor Matthias. The other was rescued, but he did not recover his life. Matthias's body has not yet been found.

MILITIA LAWS.

The following appeal to the impartiality of the Government, concerning persons exempted from military duty, seems to be well founded; and *we hope* the time will soon come, when a *provision*, at once safe to such a militia system *as is* necessary, and satisfactory to those who feel aggrieved by the present partial operation of law upon the subject, will be made.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—Permit me through your paper to ask the attention of the Legislature and the public to the subject of the Militia Laws. It is not my intention to complain of the *amount of duty* imposed—but with due deference I would inquire if there ought not to be provision made for the *exemption* of those who, believing that all wars are contrary to the spirit of Christianity, feel bound to expose themselves to the penalty exacted for nonperformance of military duty. I see not why the conscientious scruples of all are not entitled to respect, as well as those of the Society of Friends. There are probably many cases in which the fines imposed are felt severely. The poor mechanic, and others who do not earn more than eight or ten dollars a week, find the calls for their hard earned pittance sufficiently numerous, without being compelled to pay for refusing to do what their consciences tell them to be wrong. Cannot something be done for them?

A Lover of Peace.

MR PEABODY'S POEM BEFORE THE PHI B. K. SOCIETY.

We have already mentioned our regret that it was not in our power to attend the exercises of this Society. For the notice we have taken of those exercises, we have therefore been indebted to others. The feeling tribute paid to the merits of the poem and its author, in the Courier, we are happy to add to the notice we have before taken of the exercises of the day.

The novelty of the poem consisted in this: If it was no satire on the times, it was no effort at poetical wit. It was not adapted to relax the muscles, but to touch the heart. When the Rev. Mr Putnam, in the most feeling and becoming manner, introduced the poem with the expression of regrets, that sickness prevented the poet from the recitation of his own beautiful verses, the whole audience responded to his modest claim to indulgence, a claim, as it proved, little needed to have been made.

The subject was the gradual settlement of the far west, with which, (in that part of it first settled, and from which Mr Peabody comes to visit the scenes of his early days) there is the closest kindred with Massachusetts, in thoughts, habits, and in blood. The awful solitude—the terrific perils—the mournful privations—woman's tenderness—her daring efforts—the gradual change from loneliness to neighborhoods—the growing village, and the thriving town, were discerned and described with poetic beauty that need not shrink from comparison. No one who listened, will ever forget the description of that only boy, who bloomed the centre of parental love; who died in the midst of fondest hope and promise, and whom none accompanied to his lonely grave but those *two*, who felt that a gloom had settled on the forest, that no lapse of time could remove. All who listened would gladly have the opportunity to read; and would rejoice to know that the author is restored to health and usefulness.

SLAVERY.—CLERGY OF RICHMOND.

A meeting of the clergy of Richmond was held on the 28th and 29th ult. at Richmond, Va., agreeably to the recommendation of the committee of correspondence at which a Preamble and Resolutions were adopted, expressing their views in relation to "the conduct of Northern Abolitionists," and agreeing in principle with those adopted at the general meeting of the citizens. The following Resolution, which was one of those adopted, shows why a separate action upon the subject was had by the clergy.

Resolved, That the suspicions which have prevailed to a considerable extent against Ministers of the Gospel and professors of religion in the State of Virginia, as identified with Abolitionists, are *wholly unmerited*, believing as we do from extensive acquaintance with our churches and brethren, that they are unanimous in opposing the pernicious schemes of Abolitionists.

Harvard University.—We understand that the whole number of young gentlemen examined for the different classes during commencement week was 92. Of these 53 were admitted into the Freshman Class, 22 into the Sophomore, 1 into the Junior, and 2 into the Senior. The remainder of the candidates offered, 14 in number, were rejected, though it is understood that some of them may be prepared to enter the University in the course of the current academical year.

American Anti-slavery Society.—This Society, by those duly authorized, has issued an explanation of its views and plans, similar, in general import, to that of the Massachusetts Anti-Slavery Society; disclaiming the intention of interfering with any constitutional rights respecting slavery, or of promoting insurrection amongst slaves.

NEW PUBLICATIONS.

Sermons, from the Fowls of the air and the Lilies of the field, or Lessons of Faith beside the common path of life. By Samuel Nott, Jr. second edition. Boston: William Pierce, 1835.

The portion of Scripture on which these sermons is founded is that which contains the exquisite moral drawn by our Savior from the toilless lives of the fowls of the air, in respect to their food, and from the unconscious growth and beauty of the lily of the field, in reproof of the undue anxiety of man relating to temporal good, and in rebuke of his defective faith.

The conception of the plan of the sermons is happy and the execution is worthy of the design. In the first sermon "the divine provision for the fowls of the air" is noticed, and, even in its minutest details, is made to minister to pious and devout uses on the part of God's rational creatures. A similar remark is due to the second sermon on the Lilies of the Field, or the growth and beauty and peculiar economy of flowers.

The gradation from vegetable to animal life, and from animal to intellectual and immortal being, is presented with much beauty and devotional spirit in the course of the Sermons; and "The warrant of Faith from the fowls of the air and the lillies of the field," "The earthly opportunities of Faith," "The End of Faith," and "The Rebuke of unbelief amidst Earthly Things," are set forth with much power. There is no fatalism, no chilling materialism amidst the pleasing analogies traced by the author. "The clustering and the flying fowls of Autumn," he says, "give no surer signs of the divine favor at the end of their voyage, than does faith, pluming its wings for its heavenly flight, of glory everlasting."

The manifestations of religion in the midst of human affairs (as we live and act among men) is much insisted on, and the false notions and practices of Christians in this matter, are here and there exposed in a manner suited to produce a salutary change.

Brown University.—The sixty-sixth annual Commencement of Brown University was celebrated on Wednesday the 2d inst.

After the exercises were concluded, the degree of Bachelor of Arts was conferred on Edward Stone, Samuel Stillman Sumner, and Josiah Goulding Warren, of the graduating class. The other members of the class, twenty-one in number, forfeited their degrees, in obedience to their conscientious scruples concerning "the system of college distinctions."

The honorary degree of Doctor in Divinity, was conferred on the Rev. Chauncey Allen Goodrich, Professor of Rhetoric, in Yale College, on the Rev. Wilber Fiske, President of the Wesleyan University, Middletown, (Conn.) and on the Rev. Joseph Mercer, of Georgia.

The honorary degree of Dr of Laws, was conferred on the Hon. Asher Robbins, a Senator in Congress from the State of Rhode Island. Mr Robbins was a Tutor in Rhode Island College, now Brown University, from the year 1783 till 1790.

In the afternoon the Phi Beta Kappa Society celebrated their anniversary. The Oration by Professor Caswell on "The importance of Mathematical studies considered as a branch of liberal education," and the Poem on Peace, by Professor Knowles, were listened to by a large audience with a satisfaction commensurate with the high character of the respective productions.

At the annual meeting of the Corporation of this Institution, Richard Fletcher, Esq. of Boston, and the Hon. James H. Duncan, of Haverhill, (Mass) were elected members of the Board of Fellows. The Hon. Heman Lincoln, of Boston; Dr. Samuel Boyd Tobey, of this city; and Timothy Green, Esq of New York, were elected members of the Board of Trustees.

At the same meeting, Mr Horatio B. Hackett, was elected adjunct Professor of the Latin Language and Literature; and Mr Wm Gammell, for several years past a tutor in College, was elected assistant Professor of Belles Lettres. Mr James T. Champlin, a graduate of Brown University, was appointed a Tutor. The Faculty, exclusive of the President, who is also a professor, now consists of six Professors and three Tutors.

At the recent examination, above sixty young gentlemen were admitted into the Freshman class—a much larger number, it is believed, than was ever admitted at any previous commencement since the establishment of the College.—*Providence Jour.*

Bowdoin College.—At the late commencement at Bowdoin College the degree of A. B. was conferred on thirty young gentlemen, the degree of A. M. on twelve in course, and the degree of M. D. on eighteen.

Jedidiah Cobb, M. D. of Cincinnati, Ohio, was elected Professor of Anatomy and Surgery in the Medical School of Maine, and William Percy, M.D. of Exeter, N. H. was elected a lecturer on the Theory and Practice of Medicine for the next course of lectures.

Daniel R. Goodwin, A. M. was elected Professor of Modern Languages. Before commencing his labors, he is to spend two years in Europe.—*Portland Advertiser.*

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday, Sept. 4, several chapters of the Revised Laws were read and some passed to be engrossed.

The following members were appointed a committee of supervision and engrossment of the Laws, to propose such amendments as are necessary or fit in the language in which they are expressed, to compare them with each other and with the constitution for the sake of requisite amendments, and to see that they are rightly engrossed, viz. Messrs Mann, Lawrence, Willard, Metcalf, Flint, J. A. Shaw, Porter, Jenks, and Waters.

In the House of Representatives, Mr Rantoul of Gloucester, from the committee on the subject of arrangements necessary to facilitate the action of the House on the revised Statutes, reported the following orders:

Ordered, That the standing committees be discharged, except the committees on the pay roll, on leave of absence, and on public Buildings.

Ordered, That a committee on Supervision be appointed, to consist of eighteen members, to whom every chapter of the code shall be referred, for examination, before its passage to a third reading.

Ordered, That all substantial amendments which may be proposed in the code, shall be offered in writing, and if the House shall adopt them, they shall be referred to the committee of Supervision.

Ordered, That the committee of Supervision be instructed to request the assistance at their sittings of the commissioners appointed to revise the statutes, at such times as may be deemed necessary.

Ordered, That on the second and third readings, bills be read by their titles only, unless otherwise ordered.

Ordered, That a committee on engrossed bills be appointed, to consist of twelve members.

Ordered, That the amendments adopted by the House, be printed from day to day, for the use of the members.

The orders were severally adopted.

In Senate, Friday, Sept. 5, Messrs Lawrence and Mixter were appointed on the committe on the order of Friday, relating to Warren Bridge. Sent down for concurrence.—[The House joined Messrs Keyes of Concord, Swift of Falmouth, and Frost of G. Barrington.]

The Senate resolved itself into a committee of the whole on the Revised Statutes, and after some time spent therein, the committee rose, and reported to the Senate chapters 8, 11 and 13 of Part 1, with amendments, and chapter 10 without amendments, and the Senate having voted to consider said report forthwith, chapters 8, 10, 11 and 13 passed to be engrossed, and were sent down for concurrence.

In the House of Representatives, Petitions of Wm Parrott and others, for incorporation as the Pacific Insurance Company in Boston; of the President and Directors of the Boston Gas Company for an increase of capital stock; and of Joseph Bradley and others, for incorporation of the Chelmsford Railroad Company, were presented and laid on the table.

The House took up the orders of the day, and the first six chapters of the Revised Statutes were read the second time, the sixth amended, and ordered to a third reading.

The following members were appointed committee of Supervision—Walcott of Hopkinton, Keyes of Concord, Forbes of Northampton, Ashmun of Springfield, Baylies of Taunton, Everett, Watts, and W. Brigham of Boston, Thomas of Plymouth, Kinnicutt of Worcester, Lee of Templeton, Rantoul of Gloucester, Roberts of Salem, N. Hinckly of Barnstable, Ruel of Framingham, Billings of Conway, Sanders of Medfield, and Sprague of Bridgewater.

Committee of engrossed bills—Messrs Simmons of Roxbury, Knowles of Lowell, Eaton of South Reading, Carter of Lancaster, Ames of West Bridgewater, Stoddard of Northampton, Pinkham of Nantucket, Knapp of Boston, Robinson of Marblehead, Thayer of Edgarton, Metcalf of Cambridge, and Child of Springfield.

The two Houses, in Convention, made choice of Henry Prentiss to fill the vacancy in the Senate occasioned by the lamented death of Hon. George A. Tufts of Worcester county.

The Legislature are making constant progress in the examination and passing of the Revised Statutes, and hitherto few alterations have been made in them except verbal alterations for amending the phraseology.

INTELLIGENCE.

DOMESTIC.

Sufferers by the fire in Charlestown.—Subscriptions and Contributions, in the several Societies in this town, as far as received.

New Church Society (Rev. Dr Walker's)	$727 00
Universalist Society,	368 04
Baptist Society, (Rev. Mr Jackson's,)	321 13
First Church, (Rev. Dr Fay's,)	257 32
Winthrop Society, (Rev. Mr Crosby's,)	256 31
Catholic do (Rev. Mr Byrne's.)	215 16
Dr Swan and sister of Medford,	40 00
Hon. T. J. Goodwin of N. York,	50 00
P. C. Jones and others, Boston,	50 50
Other individuals.	15 00

Bunker Hill Aurora.

The amount of receipts on the Boston and Worcester Rail Road the last week for fare of passengers, was $4,051 40; for freight, $488 37—total $4,539 77.

Hartford.—A census of the town and city of Hartford has been lately taken, by which it is ascertained that the population is about 10,100—within the limits of the city 8,800.

Joice Heth.—It will be seen from the advertisement, that this specimen of antiquity has reached the city. Those that have seen her, say that no certificates are necessary to attest the extreme old age. She is notwithstanding in good health and spirits. Her hearing is good, and she converses freely. *Daily Advertiser.*

Michigan.—The Legislative Council of Michigan has held its Special Session, and adjourned. They adopted by a unanimous vote, a report disapproving of the compromise proposed by the U. S. Commissioners, Messrs Rush and Howard, and passed an act appropriating $310,000 to maintain the supremacy of the laws of the territory of Michigan, from the encroachment of Ohio. The Detroit Journal states that this fund is placed in the hands of the acting governor, to be disposed of as he may think proper. The only other measures of the Council were the passing of four acts for the incorporation of Rail Roads.

Halley's Comet.—Professors Olmsted and Loomis, of Yale College give an account (which we copy in part) of the appearance of this comet, as follows:

Having been favored with a sky unusually serene, we have continued our observations on the Comet, every morning since the 31st of August, from 1 to 3 o'clock, during which time it has moved on its way about one degree and twenty minutes, very nearly in the course assigned by computation. This morning its position was very favorable for observation, being in the same field in the telescope with a fine cluster of stars, whose place is given in Herschel's Catalogue, published in the Philosophical Transactions for 1833, being No. 377 of that catalogue.

Concerning the coincidences in the calculations in respect to its present compared with its former visit it is said:

These coincidences show with how much greater accuracy the elements of the comet have been calculated on its present than on its previous visit, since the nearest approximation then made to its time of perihelion was about 30 days; and its place when first observed, was so far from that assigned by computation, that it for a long time eluded the search of astronomers, and at last was observed first by a German shepherd.

The presence of the moon it is added, in the morning sky, will interfere with observation for the next fortnight, at the end of which period, we may expect so see the comet exhibit a far more imposing appearance than at present.

Aurora Borealis.—The same gentlemen give the following account of a less unusual phenomenon, on the morning of the 4th inst.

This morning at 20 minutes past 2 o'clock, our attention was attracted by an aurora borealis of more than ordinary splendor. It formed a luminous bow on the summit of a dark cloud, which covered the northern horizon, and shot forth numerous corruscations. The magnetic needle was sensibly affected.

Rail Road.—Col. Baldwin is now examining the route for a Rail Road between Brattleboro' and Bennington. He is expected, shortly, on the route from this place to Nashua. In the mean time others are preparing the way, by ascertaining, as far as practicable, the most elligible direction for the intended Road. The Stockholders, at their late meeting, adopted a code of By-Laws, and made choice of seven Directors, viz. Justus Perry, Salma Hale, Thomas M. Edwards, John H. Fuller, John Elliot, Azel Wilder, and Thomas Thompson.—*Keene Sentinel.*

Great Excitement at Concord, New Hampshire.—We learn from the N. H. Patriot that on the morning of Friday, the 4th inst. after a strong disapprobation of the doings of the Anti-slavery Society had been expressed in a large meeting of the citizens, a meeting of that Society was announced by handbills, to be held on the evening of that day, at the Court House, "when the principles and views and operations of the Abolitionists would be explained, and any questions proposed answered," by George Thompson and J. G. Whittier. A great crowd assembled, evidently with the intention to prevent or disturb the meeting. The Chairman of the Selectmen urged Mr Thompson and his friends to desist. But as they did not comply with the request, he closed the door of the Town Hall below, and the sheriff closed the Court Room above. The multitude not finding Thompson, assaulted Mr Whittier and the Editor of the Herald, who fled into a house. They then proceeded to the house of Mr George Kent, where Mr T. had retired and whence he had made his escape, it is said, into the woods. Mr Kent also had left his house. The multitude when they arrived at the house, were assured by the ladies that there was no man within. Gen. Davis, the chairman of the Selectmen, arriving soon after, satisfied the people that there would be no attempt to hold the Anti-slavery meeting, and they retired and amused themselves with burning the effigy of Thompson, instead of bringing the living body to the stake.—*Have we ceased to be under a Government of laws?*

Tremont Street.—The Board of Aldermen on Monday passed a resolve to widen Tremont street, from the corner of Beacon street to Pemberton's Hill, by taking a portion of the estates formerly of Mr Eliot, Gov. Phillips and Gardiner Greene, and that of Dr Ware. The street is to be made of the width of fifty feet.

FOREIGN.

London papers have been received to the 31st of July and Paris to the 30th. They bring little news of importance except the account of the atrocious attempt upon the life of the King of the French and the dreadful results produced by the explosion of the diabolical machine.

[From Galignani's Messenger.]

Paris, July 29.—It is with the deepest concern that we lay before our readers the details of the horrible event, that took place at the review yesterday After having passed along the Boulevard to the fartherest point at which the National Guards and the troops were drawn up, his Majesty, accompanied by the Duke of Orleans, the Duke de Nemours, the Prince de Joinville, and a numerous and brilliant Staff, was returning along the same line to the Place Vendome, where the troops were to file off before him. At twelve, at the moment when he reached the Boulevard du Temple, a little before the Theatre des Funambules, a tremendous explosion resembling irregular platoon firing, was heard. At first it was supposed to be a discharge of fire-works, but the falling and cries of the victims soon revealed the reality, and excessive confusion ensued—an Infernal Machine had just poured forth a shower of balls upon the *cortege* that surrounded the King! Marshal Mortier, Duke de Trevise, fell and expired without uttering a word. Several other officers and some of the National Guards were also killed, and a considerable number of persons wounded. The falling of some horses, among which was that of Marshal Mortier, and the capering of others, added to the tumult, which it would be difficult to describe. During this scene the King, whose arm had been grazed by a bullet and whose horses had received a wound in the neck, maintained the calmness by which he is distinguished and displayed remarkable courage by riding up in the direction of the house from which the explosion came. After the first emotion had passed, the *cortege* continued its route amidst shouts of joy for the preservation of the King's life, and threats of vengeance against the assassins. The bodies of the slain and the persons who were wounded were immediately carried to the Cafe Ture opposite, where medical assistance was immediately afforded to such as were still alive. Smoking was seen to proceed from the third story of the house No. 50, on the Boulevard du Temple, of which the ground floor and first floor are occupied by a wine dealer named Parault. Each story consists of one chamber, which is lighted by a single window in front. The house was immediately surrounded, and all the persons found in it arrested. The room in which the machine had been constructed is very small, its dimensions being only six and a half feet by seven. The machine was made with great skill of wood, with iron braces and extremely solid. Two uprights supported two cross bars of wood, placed parallel to the window, and in these were formed grooves, in which were laid 25 gun barrels. The front cross bar, placed at about a foot from the window, was rather lower than that behind, so that the balls might reach the body of a man on horseback in the middle of the Boulevard. The charge was so heavy, that 5 out of the 25 barrels had burst, notwithstanding they were very substantial and new. The assassin was immediately taken into custody. About three months ago he hired the rooms of the second and third stories of M. Dallemagne, the proprietor. He gave his name Girard, a mechanician, and appears to be about twenty four years of age. His room has a window in front and another behind, and he had taken the precaution to fasten a rope to the latter, to assist him in making his escape. By the bursting of some of the barrels, at the moment of the explosion, the assassin was wounded in the forehead, the neck, and the lip. Notwithstanding his wounds he rushed out of the window. Some Polish officers having ran into the inner court, and seeing Girard slipping down the rope, one of them exclaimed; 'Ah wretch! we have you.' Girard, who was at the moment at the height of a wall, threw himself over it into an adjoining court, and there a police officer apprehended him. He was placed upon a hand barrow, and conveyed to the Conciergerie. The Minister of the Interior, the Procureur General, and Magistrates went to the house, and in the assassin's chamber they found the remains of the infernal machine still smoking, a straw bed, and a fire lighted. A delay of half a second perhaps in the explosion saved the life of the King.

The *cortege* advanced in the following order:—The King, the Prince de Joinville, the Duke of Orleans, the Duke de Nemours, Marshal Lobau, and Marshal Mortier. All those in the *cortege* who were wounded were nearly on the same line as Marshal Mortier. The news of the attempt was rapidly propagated through the capital, and produced a powerful sensation. General de Rumigny, Aide de Camp to the King, set off full gallop to inform the Queen that his Majesty and the Princess had escaped the danger, fearing that she might have been seriously alarmed if she had heard of the event from any one who had not witnessed it. In passing along the lines he mentioned to several officers what had occurred, and soon there was not a soldier that remained ignorant of it. As the troops of the line did not extend to the Boulevard de Temple, they were ordered to shift in that direction, that they might be ready to act in case of attempt at disturbance. At the moment of filing off before the King, the National Guards shouted *Vive le Roi!* which was answered by the troops of the line. The Guards of the 8th legion, which had lost some of its officers and men, added cries of *A bas les assassins!* The King returned to the Tuileries about five o'clock, evidently deeply affected by the scene he had witnessed. During the whole afternoon and evening, crowds flocked out of curiosity to the melancholy spot, in consequence of which a strong detachment of Municipal Guards was stationed there to keep the peace. The following are the persons whose lives have been ascertained to have been sacrificed. Marshal the Duke de Trevise, struck in the heart by a ball; General de Lachasse de Terigny, struck on the forehead by a ball; Captain Villatte, aide de camp to Marshal Maison; Lieutenant Col. Rieussec of the 8th Legion, struck by three balls; Messrs Prudhomme, Richard, Leger and Bennetter, Grenadiers of the 8th Legion; a colonel in the army, two citizens, a woman and a child, whose names we were unable to learn.—*Galignani's Messenger.*

Galignani's Messenger of the 30th says:—The number of victims is much more considerable than was at first believed. Several persons wounded were immediately taken to their own homes, and therefore were not included in the list before published. The number of killed and wounded is said to be thirty four, including sixteen who died immediately, or subsequently perished from their wounds. Among them was M. Labronste, aged 70, a member of the Legion of Honor, one of the oldest receivers of taxes of Paris. His wounds are very serious, but hopes are entertained that his life may be saved. Out of 8 persons carried to the Hospital St Louis, four have undergone amputation.

At the moment the explosion took place, the King had inclined slighly on one side to receive a petition.

The Duke de Broglie received a bullet through the collar of his coat.

In Paris, on the 28th, a grand dinner was given at the Tuilleries, at which all the Ambassadors and Foreign Ministers were present. At dinner and throughout the evening, the King displayed the utmost calmness. He frequently expressed his regret at the death of Marshal Mortier and the other victims of the day.

The Deputies remaining in Paris also went to the Palace of the Tuilleries, when M. Colmot, as Vice President, addressed the King in a speech, to which his Majesty replied as follows:—

"I am sensibly affected with the eagerness of the Chamber of Deputies to afford me a new testimony of devotedness.—It has never lost sight of an opportunity to prove its affection for me and my family. I thank you for it. You say with truth that this day is for me a day of eternal sorrow. Yes; I have seen perish by my side an illustrious Marshal, and brave Frenchmen, whose loss would be less afflicting, had they not fallen by the hands of other Frenchmen."

The *Moniteur* contains a Royal proclamation and ordonnance to the following effect:—"The Fetes for the celebration of the Anniversary of July, 1830, shall not be continued. A solemn funeral service shall be performed in honor of the victims of the attempt of this day."

The Government had decided that one funeral procession shall be formed of all the victims of Tuesday, instead of taking place separately. The Chamber of Peers had determined to go into mourning for five days, from that of the funerals

In the Chamber of Peers, sitting July 29th, the Minister of Justice laid before the Chamber an ordonnance from the King, which was read, and in accordance with which the public galleries were then cleared, by order of the President, who declared the Legislative sitting closed, and the Chamber formed itself into a Judicial Court.

In the secret sitting, the Court of Peers, after hearing the requisitory of the Procureur General, pronounced a decision ordering a preliminary investigation and appointing a Committee of Investigation and also a Committee of Discharge.

Girard, the assassin, as stated in the Paris *Messager* was employed as a dealer in second-hand articles of all kinds, and was more particularly engaged in cleaning and repairing old fire-arms, and is a very able and skillful workman. He was known among his companions to entertain legitimist opinions, and it was even believed that he received a pension from the Duchess of Angouleme. He is 39 years of age. Notwithstanding the serious nature of his wounds, he is expected to recover, and is now able to converse. Being questioned as to his motives for committing such a crime, and urged to declare whether he had any accomplices, he fully admitted his guilt, and said he knew his fate was inevitable; but as to his motives, he confines himself to saying that he disliked the King, and further declared, that were he even put to the torture, he could not name his accomplices, for in fact, and in truth, he had none. Nevertheless, a woman who resides behind the house, has deposed, that an instant after the explosion she saw two men, both wounded, making their escape. In the room of Girard, two white hats of different sizes were found, which would indicate that at least two parties were cognizant to the construction of the murderous engine. Upwards of one hundred arrests, it is stated, have already been made.

STATE TEMPERANCE SOCIETY.

Agreeably to a recent vote of the Massachusetts Temperance Society, *all* Temperance Societies in this Commonwealth, and the friends of temperance in every town and village where no Society is formed, are hereby invited, and urgently requested to choose two or more Delegates to meet in convention, at the Odeon, (late Federal street Theatre,) in Boston, on the third Wednesday in September, being the 16th, at 10 o'clock.

It is desirable that every Temperance Society be represented, as the business is important.

W. Channing, Rec. Sec.

FOR THE REGISTER AND OBSERVER.

PITKIN'S SERMONS.

Mr Editor,—Permit me, through your columns, to invite the attention of the Unitarian community, to a work which I hope may be thought worthy of their patronage. The late Rev. J. B. Pitkin, of Richmond, Virginia, who closed his earthly course near the scene of my labors at the south, consigned his manuscripts to my care. At the desire of his friends, I have made such a selection from among them, as may form a small volume, which it is now proposed to publish, if a sufficient number of subscribers can be obtained. In undertaking this task I have been prompted by the desire of rendering some little service to the bereaved mother of Mr Pitkin, a lady whose resignation under suffering, and meek endurance of persecution for conscience' sake, few could witness, without deep interest and respect. I refer your readers to the brief account of her trial for heresy, before the Church in Great Barrington. The account was inserted in the last number but one, of the Register.

The profits of the intended publication will of course be Mrs Pitkin's; but her aim in desiring the success of the work, is far from mercenary. She wishes to place before the community, some memorial of one, whose genius burst through the restraints of limited circumstances, and gained the admiration of the intelligent,—whose Christian character acquired the esteem even of those who strongly opposed his tenets,—and whose early death was regretted as a public loss, by many of all denominations in the city where he was best known. I can add my testimony, as far as I am capable of judging, to the merit of the discourses, in clearness of thought, correctness of sentiment, and strength and beauty of expression.

Subscription papers will be left at the principal bookstores, and will be furnished at the office of the Register, to those professional and other friends, who may have the power and inclination to procure encouragement for the work.

I am, Sir, respectfully yours,

S. G. Bulfinch.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of Thirty Dollars, by Mr Briggs, Gen. Sec'y, from the ladies of West Cambridge, to constitute their Pastor, Rev. David Damon, a life member of that Association.

MARRIAGES.

In this city by the Rev. Mr Robbins, Mr John L. Leavitt, to Miss Elisabeth C. Holland, all of this city.

By Rev. Mr Barrett, Mr Artemas Barnes, of Lancaster, to Miss Alice Stetson, of Boston.

Mr Edward Winsor to Miss Harriet B. Sprague.

At Cambridge, by Rev. Mr Newell, Mr John Balch, merchant, to Miss Eunice Lyon.

In East Cambridge, by Rev. Mr Green, Mr George Rupp to Miss Eliza G. E. Pulsifer.

At Hingham, by Rev. Mr Richardson, Mr J. Sturdevant to Miss Lucy Stephenson, all of Hingham.

In Cambridgeport by Rev. Mr Muzzey, Mr Stephen D. Mackintosh, of Boston, to Miss Martha, daughter of Martin Lane, Esq. of C.

In West Cambridge, by Rev. David Damon, Mr John B. Perry to Miss Maria W. Locke.

In Dedham, by Rev. Mr Lamson, Mr John Gardner, of this city, to Miss Emily Stimson, of D.

In Homer, N. Y. Rev. Samuel S. Day, of Hamilton Seminary, to Miss Rowena Clark; both of whom are expected to depart on the 15th of Sept. to join the Baptist Mission in (Madras) India.

DEATHS.

In this city, Helen Maria, wife of Mr Thatcher R. Raymond, 24.

On Monday, Phineas Foster, Esq. merchant, 59.

In Providence R. I. Mrs Pamela Stone 41.

In Savannah, Ga., 13th ult., of bilious fever, Mr Alanson Newell, 24, a native of Greenfield Ms.

In Carlyle, Illinois, Mr Andrew Nichols Evans, late of Danvers, Ms., 21.

At Fort Towson, 29th July, of billious fever, Lieut. Alexander G. Baldwin, of the U. S. Infantry.

At Havana, in July last, Mr Wm F. Meriam, of this city.

In Greece, the venerable Admiral Andrew Miaulis.

THE NEW JERUSALEM MAGAZINE, for September, 1835. This day Published by OTIS CLAPP, 11 School st.

CONTENTS.

Discourse from Matthew xxiv. 42.

The Contrast.—The Contrast; or, certain doctrines of the Protestant Churches, compared with the doctrines of the New Jerusalem Church. To which are added, a Catechism, or Summary Explanation of all the essential doctrines of the New Church; and an Appendix, containing a variety of important Notes, in which these doctrines are more fully illustrated.

Concerning the Lungs. Translated from Swedenborg's "Animal Kingdom."

Common Perception.

Mr Waterston's Address.—An Address delivered before the Sunday School Society of Newburport, at their third anniversary, July 26, 1835. By R. C. Waterston.

"The Association of New Church Societies in Massachusetts."

Societies in the Spiritual World.

As the Love is, such is the Wisdom, and thence such is the Man. Extract from Swedenborg.

Boston New Church Printing Society. Apocalypse Revealed. sept 12

VALUABLE SERMONS.

JAMES MUNROE & Co. have for sale the following collection of Sermons.

Beard's Family Sermons, 2 vols 8vo
Channing's Reviews and Miscellanies, 8vo 1 vol
——— Discourses, 1 vol 12mo
Doddridge's Sermons, 4 vols 8vo (Eng.)
Tillotson's twenty Discourses, 32mo
Fox's Sermons, 2 vols 12mo
—— Sermons on Christian Morality, 1 vol 12mo
Wayland's Discourses, 1 vol 12mo
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Eastburn's do 1 vol 8vo
Thacher's do 1 vol 8vo
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Parron's do 1 vol large 8vo (Eng.)
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Blair's do 6 vols 8vo (Eng.)
do do 3 vols 32mo do
Hawkes' do 2 vols 8vo do
Paley's do 5 vols do
Whyte's do 1 vol do
Hall's do 6 vols 8vo do
do do 3 vols 8vo Amer.
Aspinall's do 3 vols 8vo (Eng.)
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Ware's Discourses, 1 vol 12mo
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Horsley's do 4 vols 8vo do
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Osgood's do 1 vol 8vo
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Sharp's sermons, 4 vols 8vo do
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Durand's do 1 vol 8vo London
Rees's do 4 vols 8vo do
Wharton's do 2 vols 12mo
Family Lectures, comprising selections from Bishop Atterbury, John Rogers, Bp. Sherlock, Bp Butler, Jeremiah Seed, John Balgery, Geo. Fothergill, John Tottie, Richard Newton, Thomas Ashton, Matthew Horbery, Daniel Waterland, Th. Newton, Henry Stebbing.
Pickering's Lectures, 1 vol 12mo
Payson's sermons, 8vo
Bishop Hopkins' seven Discourses 12mo
do sixteen do 12mo
Beecher's sermons on Intemperance 18mo
Palfrey's do do 18mo
Sprague's Lectures to young people 12mo
Freeman's eighteen sermons and charges, 12mo
Burnap's Lectures on Unitarianism, 12mo
Heber's sermons in England, 8vo
Balur's sermons, from Porteus' Lectures, 8vo London
Dean's Lectures on Final Restoration 8vo
&c. &c. &c. aug 22

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

SHIP AND SHORE or Leaves from the Journal of a Cruise to the Levant by an Officer of the United States Navy.

This day received by *JAMES MUNROE & Co* Boston Bookstore 134 Washington st. sept 5

SIGOURNEY'S LETTERS.

LETTERS to Young Ladies, by Mrs L. H. Sigourney.

"Every sort of useful knowledge should be imparted to the young, not merely for its own sake, but also for the sake of its subserviency to higher things." *Mrs Hannah More.*

Second Edition just published and for sale by *JAMES MUNROE & Co.* Boston Bookstore No 134 Washington st. Sept 5.

BRAZER'S ESSAY ON DIVINE INFLUENCE.

THIS day published by JAMES MUNROE & CO. Essay on the Doctrine of Divine Influence upon the human Soul.—first published in the Christian Examiner, by John Brazer.

Boston Bookstore 134 Washington St. Sept. 5

DEWEY'S DISCOURSES 2D EDITION.

THIS Day Received and for sale by *JAMES MUNROE & Co.* Dewey's Discourses 2d edition, at One dollar.

sept 5 134 Washington st.

DEWEY'S SERMON.

JAMES MUNROE & CO. have just received a Sermon delivered at the Ordination of Joseph Angier as Pastor of the First Congregational Church in New Bedford May 20 1835, by Rev Orville Dewey.

sept 5 134 Washington st.

DEWEY'S DISCOURSES 2D EDITION.

JUST Published and for sale by L. C. BOWLES, No 147 Washington street, Discourses on various subjects by Rev Orville Dewey, 2d edition.

sept 5

LIBERAL PREACHER FOR AUGUST.

JUST published, at 147 Washington street. The Liberal Preacher for Aug. 1835, containing a Sermon by Sidney Willard, of Cambridge, Mass.—"Christian perseverance." sept 5

STOW ACADEMY.

THE Fall Term of this Institution will commence on Monday, September 7th inst., and continue eleven

POETRY.

FOR THE REGISTER AND OBSERVER.

MEDITATION.

"Commune with your own heart,—and be still."—Psalm iv. 4.

Call home all wandering thoughts;
Expel earth's crowding cares,—
And with the spirit hold commune;—
Learn of the soul's affairs.

Like Canaan's nomade-prince,
Go forth at eventide,
And in the retrospect of mind
From conscience nothing hide.

Take note of fleeting time;
Mark well the deeds of life,
And prove, if now the summons come,
Thy soul-part—free from strife,—

The gloomy strife of sin;—
Remorse—and all her train,
Aye—doth the angel Peace preside?
Then is death freed from pain.

Like Jesus, spirit-led,
To solitudes repair,
And prostrate at the footstool fall
Of Him who heareth prayer.

Ask, seek,—ye shall receive,
If true repentance guide;
Faithful resolve like Christ to live;—
To save our race he died;

Died, but to rise again,
Our future life reveal;
Henceforth we walk by faith, not sight:
Jesus hath broke the seal.

Now are our ways made strait;
Now the rough places plain;
Now is the sting of Death destroyed;—
Jesus hath borne the pain. X.

August 17th.

NOTE I. Second stanza, first line.—There would be presumption in giving details of patriarchal history when its pages are accessible, and possessed by all. No doubt Abraham and his immediate descendants are the most prominent of the nomadic princes. Inhabiting vast plains,—possessing few resources for accumulating wealth, save in the increase of their vast flocks and herds, uniting the habits of the warrior with those of the shepherd, destitute of agriculture, and of internal as well as of maritime commerce, they lived from age to age subject to little change in habits, manners, or customs. Exposed almost continually to attack, and inured to dangers, they were a robust people, and always formidable to their opponents. Their government was patriarchal, but from being gentle in its features, gave rise to the most absolute forms of despotism. Thus it is easy to trace the origin of the latter form of government, to the roving or nomadic tribes of the East. Many of these still exist, and present nearly the same aspect as was exhibited in the times of Abraham and Isaac.

NOTE II. Second stanza, second line.—Genesis xxiv. 63. X.

BIOGRAPHICAL.

LIFE OF WHITBY.

[Extracted from Sparks's Essays and Tracts.]

DANIEL WHITBY was born at Rushden, Northampton, 1638. His father was a clergyman of that place, and a man of some eminence as a scholar and divine. Under his guidance the son made rapid progress in his early studies, and at the age of fifteen was admitted a commoner of Trinity College, Oxford. He took the degree of Master of Arts in 1660, and four years after was elected fellow of the same college. He was appointed chaplain to Dr Ward, Bishop of Salisbury, and in 1668 was made prebendary of Yatesbury. In 1672 he took the degree of Doctor of Divinity, was admitted chantor of the Cathedral Church in his bishop's diocess, and raised to the rectorship of St Edmund's church, Salisbury. He was appointed prebendary of Taunton Regis in 1696, and to the duties of some or all of these stations he seems to have been devoted during the remainder of his life.

While Whitby was at the university, the popish controversy ran high in England, and his early publications were on that subject. As an author he first came before the public about the time, that he was advanced to his fellowship; and during the fifteen years following, he published six different treatises, chiefly in confutation of some of the peculiarities of the Romish church, or in reply to opponents. He also found leisure to write concerning the laws, both ecclesiastical and civil, which ignorance, or power, or prejudice, or bigotry, had made in different ages of the church against heretics; and he exposed in their true colors the wickedness and folly of persecution.

One of his most celebrated works, the *Protestant Reconciler*, was published in 1683. The title is a significant indication of the author's design. His project was to bring all protestants together, and especially the protestants of England, in the bonds of Christian union and love. He first pleads for condescension on the part of the established church towards dissenters, in things indifferent and unnecessary; and among these he reckons some of the ceremonies of the church, to which the dissenters had alwas been strenuously, and no doubt, conscientiously opposed. He took the ground, that whatever is indifferent, or whatever may be changed without violating the laws of God, ought not to be opposed by superiors as absolute terms of communion. By relaxing the rigor of established forms on these points, and admitting all persons to church fellowship, whose faith and conduct renders them worthy, he flattered himself that the barriers of separation might be demolished, and a method provided for reconciliation and peace.

But the sequel proved, that he little knew in what dreams he was indulging. A host of adversaries instantly sprung up, like the harvest from the dragon's teeth sown by Cadmus, and attacked the author without moderation or mercy, accusing him of treasonable purposes, and of being a secret instigator of what was then called the Presbyterian Plot. Because he had modestly expressed his opinion, that the surplice, the sign of the cross in baptism, and the kneeling posture at the communion, which were so offensive and shocking in the eyes of the dissenters, might be safely dispensed with for the sake of peace and charity, he was assailed as one, who aimed at nothing less, than the overthrow of the church, and the ruin of its governors. The press was immediately put in motion to unburden many a laboring mind of the indgnation which weighed it down, and a multitude of pamphlets were sent abroad in quick succession. If, in that day, abuse were a good substitute for argument, and ribaldry for sense, some of these authors might have boasted of a signal triumph.

But these were trifling evils compared with others of a different kind, which awaited the author. His work was condemned by a formal decree of the University of Oxford, as containing doctrines false, impious, and seditious; and, as Wood affirms, it was forthwith burnt by the hands of the University Marshal in the Quadrangle of the Schools. This was no doubt an excellent thing for the bookseller, as nobody would fail to buy and read a book, which had been judged worthy of such distinction by the grave convocation of a university.

To the offending author it brought no such happy presage. He was more fortunate than Servetus, it is true, in not being tied to his own book when it was committed to the devouring element; but even this lucky escape did not place him beyond the reach of the long arm of power, nor out of the influence of the relentless spirit of intolerance. He was arraigned before Bishop Ward, in whose diocess he held his offices in the church, and was compelled to make a formal Retraction. This is so curious a specimen of hierarchical despotism, practised in a protestant country, in the boasted days of protestant liberty, that it is believed the readers of this article will be gratified to see it entire. It not only relates to a remarkable incident in the life of Whitby, but is a prominent feature in the history of the age. The instrument is dated October 9th, 1683, about three months after the burning at Oxford, and is clothed in the following language.

"I Daniel Whitby, doctor of divinity, chantor of the church of Sarum, and rector of the parish church of St Edmund's in the city and diocess of Sarum, having been the author of a book called the *Protestant Reconciler*, which, through want of prudence, and deference to authority, I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it has had upon the dissenters from the church of England established by law or others. And, whereas it containeth several passages, which I am convinced in my conscience are abnoxious to the canons, and do reflect upon the governors of the said church, I do hereby openly revoke and renounce all irreverent and unmeet expressions contained therein, by which I have justly incurred the censure or displeasure of my superiors. And, furthermore, whereas these two propositions have been deduced and concluded from the same book, namely; *first*, that it is not lawful for superiors to impose any thing in the worship of God, that is not antecedently necessary; and, *secondly*, that the duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things;—I do hereby openly renounce both the said propositions, being false, erroneous, and schismatical, and do revoke and disclaim all tenets, positions, and assertions contained in the said book, from whence these positions can be inferred; and, whereinsoever I have offended therein, I do heartily beg pardon of God, and the church, for the same."

This carries back our thoughts at once to the dark ages. It was the tragical farce of the inquisition acted over in miniature; and was equally a disgrace to Ward, and an outrage on religious liberty and the rights of humanity. It flowed from the same spirit of persecution, which condemned and imprisoned Galileo, without the apology of the same degree of ignorance on the part of the persecutors.

We ought not, however, to judge of the temper of the whole English church at the time by the conduct of Bishop Ward. If report speaks truly, as we have reason to think it does from this example, his character was not one, which the enlightened would praise, or the virtuous envy. As a professor of astronomy at Oxford, and for his mathematical attainments, he was justly eminent; but Anthony Wood, who speak from personal knowledge, tells us of his shuffling for popular favor, and of his "cowardly wavering for lucre and honor sake, his putting in and out, and occupying other men's places for several years." That such a man should be a tyrant, is not so strange, as that a whole church should have looked on without indignation.

Shortly after his mortifying retraction, the author published the second part of the Protestant Reconciler. This was especially designed for the dissenters, showing reasons why they might join conscientiously with the church of England, and answering the objections of nonconformists against the lawfulness of submission to that church. It has been insinuated that he wrote this part under the influence of authority, with the purpose of counteracting the tendency of the first. This was no other than an illiberal surmise; for the work must have been far advanced in printing before his retraction, and is evidently in unison with his original scheme.

On the whole, it may be doubted whether this method of reconciling protestants was likely to be of much practical utility. Very important preliminaries must first be settled. What shall be called *things indifferent?* This must be debated on by both parties, before they can start in the work of reconciliation. And next, which party shall yield first, and in the greatest number of particulars? Till these preliminaries are adjusted, nothing can be done; and it is idle to suppose, that they ever can be adjusted by a mutual compact. Time and reflection, the dominion of reason, and the progress of moral improvement, guided by the light and precepts of the Gospel, are the only effectual reconcilers of Christians.

Whitby continued to write occasionally against the church of Rome, and employed much learning in discussing the authority of general councils, the claims of the pope to infallibility, and various other matters, then subjects of high debate between the English and Catholic churches. Among his best writings in this controversy, is a *Treatise on Traditions*. His inquiries are first made to bear on the Scriptures; and he satisfies himself, that we have sufficient evidence from tradition, that they are what they profess to be, the word of God, and that genuine and authentic copies have been preserved. In prosecuting these inquiries further he maintained, that the church of Rome placed too much confidence in traditions; that many things, which have passed for traditions, are novelties; and that the heathens used the same argument of traditionary authority in favor of their rites, which has been used by many christians in support of ceremonies and customs not prescribed in the Scriptures.

(*To be continued.*)

MISCELLANEOUS.

SUPPRESSION OF THE JESUITS.

We have alluded to the suppression of t o der of Jesuits in Spain, and we inserted a paragraph relating to it some time since. We re y the Royal Decree which puts an end to the 'Society of Jesus' as a distinct body. It was issued on the 4th of July. A daily allowance of five reals (twenty five cents) to every priest and three reals to every layman of the order is to be paid semi-annually, which is forfeited if they leave the kingdom. Why are they not pensioned to come hither in aid of the Foreign Conspiracy against the Liberities of this country, instead of being subjected to the loss of a meagre pension by migrating from their own homes?

"ROYAL ORDER.

"It being necessary for the prosperity and welfare of the State that the *pragmatic sanction* of the 2d of April, 1767, which enacts the law 3, chap. 26, book 1, of the late digest, shall be re-established in full force and vigor; and as thereby my august great grandfather, Don Carlos III, was pleased to suppress throughout the kingdom the order known under the denomination of the Society of Jesus, and taking possession of their temporalities, by and with the advice of the Council of Ministers, I have decreed in the name of my august daughter, the Queen Donna Isabella II., as follows:—

"1. There shall be for ever suppressed throughout the kingdom, the Society of Jesus, which, by a Royal decree of the 29th May, 1815, was ordered to be re-established, which decree is from henceforth null and void, as it was already pronounced to be by the Cortes of 1820.

"2. The members of the Society shall not be permitted to reunite with any body or community under any pretext whatever, fixing their residences in any place which they shall make choice of in the kingdom with the approbation of the government, where those who are ordained shall remain in quality of secular clergy, subject to their respective rules without wearing the habit of the said order, or retaining connection or dependence whatsoever with the superiors of the Society, not in Spain, and those who are not ordained in class or in quality of laymen, subject to the common law.

"3. The temporalities shall be taken possession of without loss of time, in which are included their estates, effects, furniture and moveables, as also real estates and civil and ecclesiastical rents which the regulars of the Society possess without prejudice to the charges and subsistence of the regulars proper, which shall consist of five reals per day to the priests during their life or until they shall have obtained a location, and three reals to the laymen equally, which shall be paid to both one and the other every six months from the treasury of the sinking fund, and which they will forfeit by leaving the kingdom.

"4. Foreign Jesuits who are within the Spanish dominions in or out of their colleges, and likewise their novices who have not yet commenced the profession shall not enjoy the benefit of these provisions.

"5. The estates, rents, and property, of whatever kind they may be, which the regulars of the company actually possess, shall be immediately applied to the extinction of the debt or payment of its interest. From this shall be excepted, however, the pictures, libraries and chattels, which may be useful to the institutions of arts and sciences, as also the colleges, residences, and houses of the society, their churches, ornaments and holy vessels, respecting which I retain to myself the disposal, under the advice of the Ecclesiastical Council, of what may be necessary and convenient. Let it be understood and executed.

(Signed by the Royal hand.)

"MANUEL GARCIA HERREROS.

"Aranjuez, July 4."

MR WOLFF.

Among the speakers at the annual meeting of the London Jews' Society, was the celebrated Joseph Wolff, who had just returned from a journey of 21,000 miles in Europe, Africa and Asia. His speech was a recital of his adventures in travel. In the following extract he speaks of his passing from Persia into Tartary.

Human prudence sometimes fails. I thought I would use great prudence at Chorazan, and went to the nearest governor to request protection on my journey to Bokhara, for there are continual wars with the Turcomans who, I heard, sold their prisoners for slaves. He told me he was always ready to serve an Englishman, but when he knew what I wanted, he desired me first to write an order upon the King of England to give him a pension of 10,000l. per. an.; I told him I could write the order, but I feared it would not be honored. (Laughter.) Then, said he, you may go where you please. I sat off for Herat, and had got about thirty miles, when two horsemen came after me, and brought me back, saying I had stolen 10,000 pieces of money. It was in vain that I told them I had not 100 pieces. I was taken to a place where a European had never been before. My bible attracted their notice, and I read some passages, translating as I went on. They said, "But you have not such books in the Persian language?" I told them I had, and circulated twenty copies in that barbarous place, and I afterwards saw the people standing in the streets reading them.

I was escorted to Terschiz, where I saw the streets filled with dead bodies, for the Turcomans had been there and taken away one thousand five hundred prisoners, burning the villages as they went. The Khan of Terschiz would not give me an escort, and I went on with my servant, being joined on the road by seven muleteers. On our road we heard firing, and shortly afterwards twenty-four horsemen appeared and surrounded the muleteers first, for they did not see me for above half an hour. At last one came to me and demanded my money. I gave him some but admitted that I had more. He told me not to tell his comrades that I had given him any, but he had scarcely concealed what he had got, when they came up, and after taking all I had, they asked what I had done with the rest. I told them I gave it to their companion, and they made him deliver it up, and gave him a good flogging. They then stripped me of every thing and bound me to the tail of a horse, and as we went along they flogged me continually. It is in such an hour that one learns to pray, and I prayed to my Savior. They heard me, unbound me, and put me upon the horse. When they halted, they valued us all. They valued my servant at 10l., and then came to me, desiring me to open my mouth. "O," they said "he is not worth much, he has lost three teeth already." (A laugh.) They said I was good for nothing, but might fetch 3l. So that what my friend Dr M'Niel foretold came to pass, namely that I should be taken for a slave and sold for very little. (Laughter.) Now you shall see how human means may become dangerous. They found the firmans I had got from Abbas Mirza, and they were afraid, saying, "This is no common man. Let us kill him, or else we shall lose all the rest."

I entreated them not to kill me, and I would put them in a way to get their price for me. I then wrote in the New Testament, "To the Jews at Terbad Hydarea, in Khorassan: I, Joseph Wolff, of the Jewish nation, who go about to proclaim Jesus Christ, have been made a slave. Purchase me, and I will give you back the money." These books were immediately sent off, but they still consulted together about killing me. I said to the chief, "Abel Hassan, I see what you are about; I am sure you will all be killed if you kill me." This kept them back from their purpose. However, the day before we arrived at Terbad Hydarea, seeing that I was not a good horseman, they put me on a wild horse, and whipping him behind drove him up on the mountains, hoping that I should tumble down, but I sat as fast a colonel of cavalry. (Laughter.) At last we got to the city, and a most awful place it was. The Moguls and the Turcomans came out and offered praise to God that they had made so many slaves. I saw some Jews coming out, and exclaimed, "Hear, O Israel, the Lord our God is one Lord!" A Jew came up to me, and taking my Bible and journal, hid them under his clothes, telling the people he would settle every thing. He took me home to his house, and as I was naked and almost frozen, he gave me some brandy. The Jews then questioned me about the books, and all night I was engaged in reading and explaining the New Testament to them. The Jews there are not hardened against Christ, for they say that as their fathers left Jerusalem after the Babylonish captivity, and never returned, they had no share in the crucifixion of Christ. In the morning they invited me to accompany them to their synagogue, where I again read and explained the New Testament, tired as I was: but I assure you I was glad to speak to my nation about Jesus Christ and him crucified. (Applause.)

The next day I was brought back, and put in chains with the other prisoners, who cursed me and cried, "This Infidel makes us unclean;" for they were Mohammedans. In about an hour and a half after I had been locked up in an awful dungeon, the door was opened and some one asked if any English were there. I instantly answered the call, was taken out and sent to Bokhara, and thence proceeded to Calcutta under the protection of the Persians.

I was hospitably treated at Calcutta by Lord Wm Bentinck and other friends, and here I am again among my dear friends, but I hope with the Lord's will, to go yet to Terbad Hydarea to preach to my nation, for however I may be called an impostor, or an enthusiast, or a hypocrite, or a wild man, Joseph Wolff will live and die a missionary in the name of Christ, and I will not hold my peace till Jerusalem is blessed, till her righteousness return as the daybreak after the night, and the lamp of her salvation is restored. (Applause.)

HISTORY OF LOWELL.

About fifteen years ago the now territory of Lowell, being about four square miles, and bearing upon it about fifteen thousand inhabitants, was owned by a few honest farmers, who obtained subsistence for themselves and families by the cultivation of this comparatively barren spot, and the fish they caught in the Merrimac and Concord rivers. It comprised the northeasterly part of Chelmsford, and bounded easterly by the Concord river, which separated it from Tewksbury, and northerly by the Merrimac, that divided it from Dracut; and from the fact of its situation at the confluence of these rivers, was called Chelmsford Neck, and originally by the Indians, *Wamaset*.

Thus for centuries it lay, with the vast resources, which we now see developed, slumbering in its bosom, unsuspected and unknown. But the spirit of enterprise and improvement came, and its touch, like that of the magic wand, has turned this seeming wilderness not simply into a fruitful field, but into a busy, enterprising and prosperous city.

In 1819, Kirk Boott, Esq. a wealthy merchant of Boston, in the habit of a hunter, explored this place. He discovered its resources, and immediately, in company with several other rich merchants of that city, purchased the land and water privileges. They were incorporated by the name of the 'Proprietors of the Locks and Canals on Merrimac river;' and commenced operations by digging a canal from the Merrimac river, near the Pawtucket Falls, easterly about one mile and a half, where it emptied into the Concord river. This canal is sixty feet wide, and carries in depth eight feet of water. This is their grand canal; lateral branches are cut, which carry the water to the several manufacturing mills, and then discharge it into the Merrimac or Concord rivers. They then erected a large brick machine shop, and commenced building machinery. This company sell out the privileges to manufacturing companies, dig the canals, erect the mills, build the machinery, and put the whole in operation; they do it cheaper than any body else would do it; and these are the only terms on which they sell the privileges. The company has a capital of $600,000, and employs constantly, about two hundred workmen in their machine shop. A part of their lands they have sold out to individuals at an enormous advance on the original price. Land for which they paid $20 or $30 per acre, they have sold for 1 dollar per square foot. They still have a considerable portion of it on hand and unsold. Kirk Boott Esq. is their agent.

Lowell contains, as we have before remarked, about fifteen thousand inhabitants, and was incorporated in 1824 into a town distinct from Chelmsford, and received its name from Francis C. Lowell, Esq. who early introduced manufactures into this country. There are now about twenty five factories in operation, and there yet remain unoccupied privileges for nearly as many more. When these shall be taken up, as they in all probability will, they will probably afford means of subsistence to another fifteen thousand inhabitants, making in the whole thirty thousand.

A new canal is now being dug, which will furnish sites for about a dozen mills, of the size already built. A company has recently been incorporated by the name of Boott Cotton Mills, which have purchased four of these sites, and upon them are immediately to erect four large brick mills. The railroad from this place to Boston is now complete. It will be, we apprehend, of mutual advantage to both places, and especially to Lowell. It is said to be more permanently built than any other in the country. There are to be two tracks. It will greatly facilitate the immense transportation between these places. A steamboat owned by Messrs. Bradley & Simpson, has commenced running between Lowell and Nashua, a distance of 14 miles. It is to co-operate with the rail road. A spacious Market House, 166 feet long, is to be built this season—$40,000 have been appropriated for the purpose. Our town is deficient in public buildings. A town house, school houses and poor house, are all, we believe. Our streets are not paved, but will be ere long. And on the whole, notwithstanding its present imperfections and deficiencies, which time, we trust, will remedy, it yet presents, as we believe, much to interest the curious traveller.—*Lowell Journal.*

A NEW ALIMENT OF THE CLASS OF ARROW-ROOT, SAGO, &c.—A paper has recently been sent to the Society of Practical Medicine, at Paris, relative to the new kind of aliment, to which the name of Indostane has been given. It is formed from the medullary part of the trunk of a particular kind of palm tree in Hindocstan, and bears a strong analogy in its component parts to those of sago, salep, arrow-root, and tapioca; and in addition to the nutritive qualities of these substances the Indostane contains a mucilaginous property, which produces a softening effect on the animal economy hitherto unknown. It appears, according to the experiments made by the principal medical men in Paris, that the Indostane is highly useful as food for infants, facilitating the developement of their strength, and in case of need serving as a substitute for a mother's breast, an inappreciable advantage, often superseding the necessity of wet nurses. The Indostane is said to be not less precious in cases of exhaustion, of pains and weakness in the stomach, and pulmonary affections, colds, &c.

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

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From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street.
je 27 [up stairs.]

NEW BOOKS!

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Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.
Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

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" " " " clear white;
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Printed Dinner sets, a great variety of patterns and colors, with or without gold;
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Common China do do
Printed Tea sets, all colors;
Stone China Pitchers in every variety;
Printed do do
China Toilet sets, gold and colors, a beautiful article;
Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.
Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
Bread, Knife and Cheese Trays
Plate Warmers
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THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co Boston Bookstore No. 134 Washington street.
june 13

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